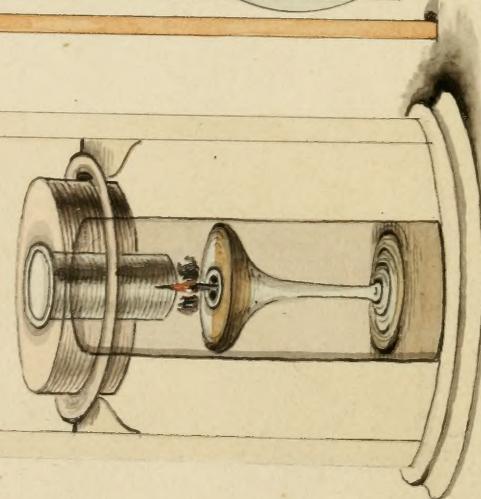
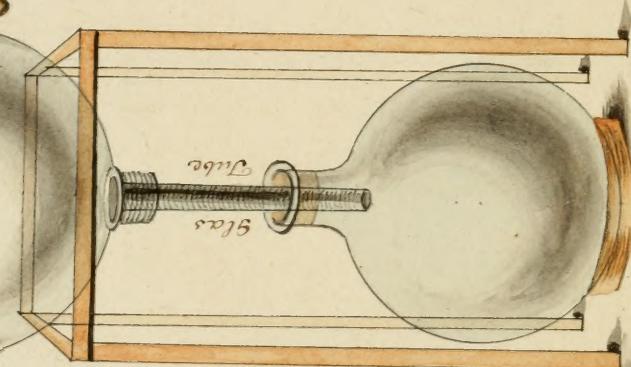
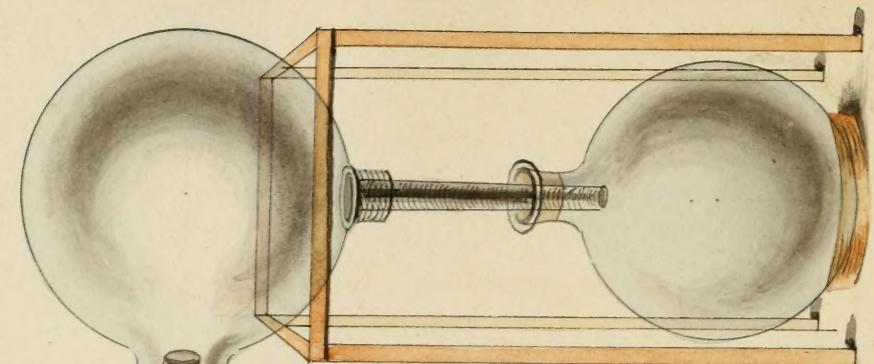
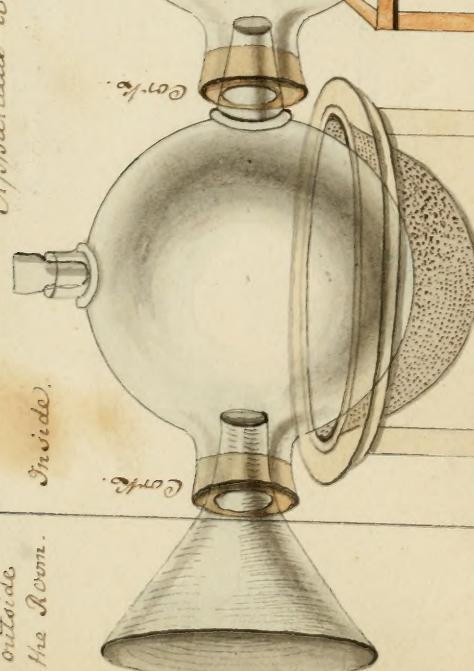


Digitized by the Internet Archive
in 2009 with funding from
Research Library, The Getty Research Institute

Apparatus to attract the Lunar Humidity,

outside
the Room.



piece the upper part of the two tubulated
receivers cold, with towels wetted in cold V.

Contents of this volume.

1. Chemical Moonshine -
2. Philosophical Considerations on the cold & or
Wonderful Alcahest -
3. Experiments by modestini Fachsen, Espryer and Director
of the Minn at Leipzig -
4. Particular Processes of David Beuther, M.D. -
5. ~~On~~ On the Sphaeri Saturni of Paracelsus -
6. Sal Alembroth, or Aqua Mercurii of Paracelsus -
7. The Key of Alchemy by Samuel Norton - 1577 -

CHEMICAL MOON-SHINE:

Wherein is Demonstrated

THE TRUE SUBJECT OF PHILOSOPHY,
WHERE WE ARE TO LOOK FOR IT, &
HOW IT IS TO BE PREPARED.

By a lover of Truth.

Translated from the German,

By S. Bacstrom M.D.

1797

Chemical Moon-Shine

whereon is demonstrated

the true Subject of Philosophy, where
we are to look for it, and how it is
to be prepared —

published by solicitation of a true Friend.
by a Lover of Truth.

Frankfurt and Leipzig.

1739.

8^{vo}.

The parts in Parenthesis thus /
are additions by the Translator.

Preface.

Since a number of years I have read many Books
and worked a great many processes, spending my
money and time, without success.

If I had met with an honest Friend, who
would have revealed to me but a single spark
of the true Essence one would have led me
to the Solar-Lunar Rays and shewn me how
to collect the asteal-viscous fat V, I might
have saved a great deal of precious time!

37 years I have laboured in vain, there is
scarcely a Subject in the 3 Kingdoms of nature,
which I have not worked upon, but always in
vain.

Lastly tired with my operations I proposed to
drop the science for ever. But it happened that
I met with a very worthy and very learned man
who consoled me and encouraged me very
much to persevere, advising me to read the
2^d. part of the Water Stone of the Wise
Seridwogus his novum lumen Chemicum.
Thopressi Olympus Serra, de Quinta Elencha
and Ali Guli.

telling me I should then perceive that those
Authors

Authors except animal Vegetable and mineral Sub-
jects as being already determined, & I recommended
only this our V, Sun, moon and heavenly Dew,
reviewing all the 3 departments as a universal or-
ganic well one has to collect it, but in regard
to the external A, not to trouble my thoughts
about it, as this astral Essence itself would
show it to me: he added that the above mentioned
Authors had hinted plainly enough how to ma-
nage this Work.

In that manner he encouraged and instructed
me, and although I might have begun the
Work immediately in respect of knowing it,
yet I was obliged to postpone it for 15 years
longer.

Some times my mirror broke, at other times
I could not obtain polished Crishes, and in
the 3 postures I had much trouble in collecting
the V.

Seneca in his Treatise of A. says:
There is in the air a Secret part of Life, which
is called Dew at night time, but raptred V
or A in day time, whos invisible & when
coagulates, is worth more than the whole Earth.

~~Heavens~~ Who soever reads the above
Author with a serious attention, it cannot
miss but his Eyes must be opened, and he
must find the path leading to the Mountain
of

of life.

Our matter is a heavenly t^r, where with we unlock
the metallic Body, C or D, in an open A, in a T
and during this Resolution, the Elixir is made

that is to say, after the astral Θ has been
obtained and extracted out and from the Slimey
or fat Lunar V, it is then the universal key
to unlock the fixed Bodies of C and D, and
to vitrify them into the metallic tincting Medi-
cine or Stone of Philosophers.

Our V is a fat ponderous and jucy Earth,
hidden to the Ignorant but well known to the
Wise.

This glorious matter may be collected in valleys,
Fields, on mountains, nay in your own house.

It is the Dew of Heaven, the Fatness of
the Earth and the precious O of Nature of
the Wise. It is the Slimey mud, whereof Adam
was created.

Our matter is a Virgin V, on which the Sun
never darted his Rays, although the Sun is the
father and the moon is the mother of it.

As soon as you have acquired the knowledge
of this our Central Θ, you will know the founda-
tion of all nature, and you will find it to be
true that the Wind has carried in us belly
that you look for. Farewell!

In the name of God will I begin to declare
the truth in plain Terms.

There is no power in the universe to keep thi-
s. when expell'd out of a Subject be the power
of A. Those that obtain a perfect Knowledge, from
this my Writings or from other good Books, how
to collect the 4 of Life, may be in and may be
assured of a happy End. It is very simple and
easy to collect the living principle of all Things,
the 4 Mundi the Vitalium and the Quintessence
or all Things, so dry it up to a C. in a na-
tural manner, and to make thereof the Sal
Centrale philosophorum.

Our matter is composed of 3. and yet A is but
one A is generated of 1. 2. 3. 4 and 5; it is found
in One and in two, which are every where; it is
called magnesia universales, and I sermone di-
pom whence all natural Things have their begin-
ning. It is of a Strange and wonderful Origin,
it has inexhaustable properties, it is neither
hot nor dry like A, nor cold nor humid like V,
nor void nor dry like T, but it is a mixture
of all the Elements; it is of an indestructible
nature, and cannot be destroyed by any Element

It is according to outward shew or appearance a Stone and no Stone, and is more comparable to a White Gum or V.

Some call it a Water of the Ocean, a V of Life, the purest and the blessed V, yet it is not a V of the Clouds, nor Well or fountain V, but it is a thick, fast and saline, nay a dry and smeary V, which does not wet the hands, and it is a dirty V, which has its origin free from the Salt and Sulfur of the Earth.

might he not mean the mother life of Sea & or O, to be used as a magnet to attract the Influences from the Moon, and so become the Lunary Humidity? :/

It is a double & end ardent, nourished by the vapours of Celestial and terrestrial Exhalations, it is not consumed in the Fire, because it contains in itself a universal Spark of the Light and A of nature!

It is a spiritual substance, which is neither celestial nor terrestrial, but an airy pure substance, the medium between the highest and the lowest and the most precious under the Heavens.

Those

Those who are unacquainted with it, or young beginners thinks it a Vile and rejected Thing although it is looked for by many, but found by few, it is considered at a Distance and found near hand, collected and taken every where, seen by many, but known by few.

However, know how to attract this small Fish Remora; i.e. the mundi, Influence of will find that in a very natural manner it becomes ∇ .

If I am not wrong in my conjecture on the next page, then I can safely explain this, i.e. that the magnet by attraction flows into the Lunar ∇ , per delirium. / and afterward ∇ ; i.e. the Rx. /

Our matter is that ∇ , which floats above our heads in the A. The glorious ∇ of the Wise, whose Father is the Sun and whose mother is the Moon.

It is the fat of the mineral ∇ , out of which is made the philosopher's $\$$ and the precious $\$$ of Nature, which contains it.

You find this precious matter in all places upon Earth in valleys and on Hills, nay in Caves, but you must catch it early, before the Sun shines on it.

Thesophrastus says: You must take the moon from

from the garment, & return it to V and then
to T, and you will find the true matter of our
Stone.

In a creature called Nymphae Terra, Paracelsus
tells us plainly the true matter, the tinging Key,
the diaphanous C, v, l - z, Nody, T and Δ.

The Root of the philosophical matter is formed
in the Earth, and is found in T and Δ; and this is
the true Matter, a V which is not Wet, and yet
is an Element of T, and is all one Thing, which
only T can not exist without the V, because it is
from the T, which is the Food of this matter,
and nourishes it. It is full of spiritual Life,
Celestial, terrestrial and magnetical.

¶ This burns very strongly at O, or the mother
Liquor of it, to be used as a Magnet. ¶

It is refreshed by pure heavenly Dew, the
Earth lodges it and is its mother. ¶ O ¶
Since the Beginning of the World this has been
a v, Δ, A and V.

Catch this and conclude all into one.

This matter can not live nor become proleptic
without the Cooperator, powers of the Heavens.
not one single thing can live and remain

if not continually supplied with this heavenly
astral, operating power and Salt - or.

V dwells with the V, and V must become it; this V
proceeds from our Matter /, i.e. deliquium / and
it becomes a spiritual Subtil Matter.

This Extract is a Saltish E, since an incom-
tangible, permanent, fiery &c, the Key, which
unlocks all Things, changing them into its
own Nature.

i. This Preparation is analogous to my Dissolvent /, fixed &
belonging to De la Brie's process /

Our Matter is a V, a or, a Δ, a pure spiritually
extracted Θ. It is born of the Sun, pure and clear
and in it dwells that Δ, which proceeds from
the Sun. ∵ so far all explicable by Θ /
externally it is the greatest poison, i. this I
do not comprehend at all, as Θ is no poison;
but inwardly the highest Medicine.

First you must purify our Matter with V,
these 2, the V and the or with the Sperm must
be well mixed and reduced into one, in order
to produce the Noble O - rs.

Observe also, that what ever you have joined
in the beginning, must remain together, and not
be separated any more, the Inferior must be
made

made equal to the Superior; both must become One, and must remain so, except that they must be exalted. and after it is become & is must become V again and -x, and & again, in order to be exalted.

The Sun and its Δ has a great power, nay it is the only heavenly Δ, which alone has power to effect great miracles.

¶ from this Sentence and some other flats, I believe, that after having putrefied his V, he evaporates it in the Sun-Beams, until he obtains the corporified & mundi, in the Character of a very fusible Sal Enixum. ¶ 3: /

When the Rays of the Sun attain or meet the volatile vaporous & of the & or the nitreous vapours, it causes lightning and Thunder.

¶ This author, although he seems to have possessed the Stone, yet he argues here like a Child; and not like a philosopher. It is exactly the reverse of what he tells us here.

The Rays of the Sun, i.e. Light, are and remain cold, until concentrated and agitated by our own Humidit in the air when they generate Heat. inclosed in this aerial Humidity Heat causes a fermentation and there is
etc

generated the universal acid, and by means of
this universal acid whilst Cold force dominates
constantly in the upper atmosphere; which
has been proved by the Aerostatic Balloons; a
Subtil incorporeal O is generated, which I be-
lieve fills the atmosphere all round the globe,
is colder and contains less ferment or acid
as it is further from the T, and consequently
more Spiritual and Ethereal, but is gradually
more corporeal and more impregnated with
A as it approaches the Earth, and is more
adapted to take a Crystalline body, where-
ever it descends and meets with concentra-
ted Humidity or an Alcaline magnet, and
become genuine O on or in the Earth.
We plainly see that O does not proceed from
the Earth, but from above, and if once it is
become corporeal O, it is not easily volatilised
again. We know also that O is outwardly
hot & inwardly A.

207

and be carried up to the upper, & I see
explosions, &c, of the Earth, by the heat of
the central fire of the Earth, occasioned and
kept alive by the electrical motion of the Earth
round its own axis. Therefore these Sulphurous
vapors are the Sweats or Excretions of
the Sat of the Earth and lost in Humidity
comparable to the Transpiration of the human

Dry, which is also a $\frac{1}{4}$ enveloped in Humidity; thus the Sulphureous vapours ascending continually, and burn hot outwardly as well as inwardly on account of their fatness or velocity, meet the cold Spiritual O in the atmosphere, thus heat and Cold meet, the Subtile O is inflamed by motion or Friction, fulminates with the Sulphureous vapours, the inward Electr: A is agitated and set at Liberty, and fulminates downwards towards the Earth, where there is still more Fuel to act upon, as the Sulphureous vapours are less subtle near the Earth, than higher up in the atmosphere. If Humidity prevails in the atmosphere, where the Sulphur meets the O, no mischief is done, but if that spot is dry the Sulmen has a ^{great} sweat, which is removed by the Subtlety of the Vapours and their greater or lesser quantity. The sudden Sulmen and Conflagration of the Sulphureous vapours must of course suddenly rarefy the A, forcing its asunder, as A will always make room for itself, and this forcing or driving the A away,

away by such sudden violence, easily accounts and explains the Noise and roaring of the Thunder.

We observe the very same phenomena in Gunpowder, with this exception, that in Thunder and lightning the O is spiritual and insiporous without an abiding Basis, and the A is equally Subtile or Sublime into powers, thus the Effect is more Subtile and penetrating, whilst in Gunpowder Corporal O and corporal A are employed, the bodies of these Subjects as well as the ashes in the Charcoal render greatly the Effect.

Our Experiments in Electricity prove what I have establish as a fundamental and natural Truth; When the ^{days} Globe is move round, the or manu or Electrical A, endowed with an attractive and repulsive power, is attracted by motion from the Circumambient air, and is manifested into Light, when we draw Sparks from the Gas's Globe or from the Conductor which touches it; this Light is in the same moment manifested into a Burning Flame, as it finds Fuel in the Substiguous Vapours in the Air, and for that Reason these Sparks always smell of Sulphur, the exhalation from our Bodies

which are sulphureous as well as those of the Earth.

Now it is the Electr. Cold A or Omnipre-
sent, principle of Light and common A, i.e. the
Aroma mundi inclosed in Q, that shows
its irresistible repulsive power, when it is
moved or agitated and set at Liberty by mee-
ling suddenly the Sulphureous Exhalations from
the Earth, whence in Lightning and thunder as
well as in Gun powder its genuine Copy.

S. B. : /

There is but one Stone, i.e. our Solar V, one way,
and one medicine, to which we add nothing, nor
take nothing from it, except a few Superfluities
or Fæces. Because if you add one single ex-
ternal matter, you will fail in your work.

The Tincture was in the Beginning entirely
universal, whilst mixed in the Chaos, but soon
after is become determined or specified in all
things of the Astral, animal, Vegetable and
mineral department, but it is best extracted
from the Astral where it is in the Sun.

This Humidity is extracted from the Rays
of the Sun and the Moon in a wonderful manner,
by an experienced artist.

This Aqua rarefacta i.e. A: is, compared
with Light, undissolved as a matter, and compared
with

with bodies. It is an Element or Form, and in it self it is an Astral Substance—

The character is that it upon division metallic calxes thereon they become as heavy again as they were before, which is to be well considered LH

General Rules.

- 1^o The matter must be collected when the Ram is grazing. i.e. Θ in V ; although this matter can be had at all times, yet it is not at all times equally good for our purpose.
- 2 The selected matter must be enclosed in a jar, in order to ferment and putrefy.
- 3 After that, the putrefied matter must be divided and congealed or dried up, in a natural manner, and not in a Sophistical way in furnaces, Horse dung nor by Lamp heat, but in a more natural way.
- 4 You will obtain an V or Θ , which must be separated pure from its faces. This pure Θ must afterwards be imbued several times with its own milk, and must again be sente and naturally evaporated and dried up into a Θ .
- 5 The vessel must be tight and strong, and have no pores.

no pores.

6. The hermetical Seal must be made prudently; in order that nature may be able from the beginning to the End to do its Office; & the Radical it admits should not have room nor enough, to throw off the heterogeneous superfluitie; your work would stand still and soones spoil, than be condens'd or dried up into a G.

The matter has a power in itself to become perfect; the Philosophers say, that the Coccion of their Stone must be done in the Sun's Heat.

13: after putrefaction degeneration take place by its own inward A.

The whole work is perfected from one only, mean and simple matter, in one course vpple; This matter contains in it self all what is wanted to make it perfect and is absolved by one only Regimen of Fire.

Abelinguish all Sophistical processes, various Furnaces and Vessels. Reject their horse dung, wood and coal fires, which is altogether good for nothing. Forsake metals and minerals; Transmute the Elements into another form. This is the philosophicall gisious matter, which is better than O.

more

more General Rules
concerning the process.

Take the matter or primum Ens, dissolve it; purify it by the moon and Stars; in Order to purify it from watery and terrestrial Dæces, as it is in the beginning a terrestrial & ponderous rough, tough, watery and foggy thing.

: Here I am lost again and do not understand what he means? :

You must purify it and take the dark and foggy shadow from it, in Order to come at the Central or Inward Soul.

This whole purification is performed by the universal V of the philosopher's Sea.

: I know this means the A, or atmosphere, and hints at the solution per seclusum;

This universal Sea润濕s the whole Earth, and fertilises it. This blessed V also contains our first matter, i.e. the Θ of Wisdom.

: This is explicable by Air and by Dew;

The Θ of Wisdom or Θ of Nature is of a pleasant Taste and smell, subtle, penetrative and of an airy very volatile nature, although inwardly extremely fixt.

Process.

Process.

• take the Watery matter and divide it in two equal parts. one of these parts divide again into three parts.

Coagulate the first half unto a dry salt. this imbibe with a $\frac{1}{3}$ part of the next half coagulate and dry it up; do the same with the second $\frac{1}{3}$ part; then divide the rest remaining $\frac{1}{6}$ part into 7 equal quantities; imbibe your dry & hot salt with each of your 7 parts, who dry it up again; proceed thus until all the 7 parts are imbibed and dried up.

If after the last and 7th imbibition, your & flows and enters a red hot plat of D or & without fuming, it is right.

But if it smokes yet, you must imbibe it with more milks, until it is perfectly fixt and fusible without smoke.

as often as you imbibe your O or Rx., place the glass in the proper furnace, and give constantly the same degree of heat, gentle, mild and airy and vaporous, which heat must be like that which the Stein gives to her Eggs.

The Philosophers vaporous A is no Element
but an essential A, and may be called a Divine
A.

It occurs and other ways it is better to be
silent, as much talking about it, only breeds
Errors. In this our works we see few or none.

When the O of Wisdom or Lapis philosophorum
has passed its 7 Imbibrations and is thoroughly
fixed, take thereof One part and three parts of
pure O and let them melt together in a good
C, with a Lid luted on, and keep it in fusion
during 3 or 4 days in the A, and the added O will
become brittle and glassy and become the metallic
tingue Medicine.

With this medicine you may make projection
upon 2, $\frac{1}{2}$ or 4, how many parts it transmutes
you must find out by Experiments.

The Length of time that is required to ac-
complish this work, cannot be determined, as
one operator is more careful than another.

It requires time and patience to prepare
the O of Wisdom in a natural manner, that
its tiny power may not be destroyed by
too much heat.

Repetition

our Subject is neither animal, Vegetable
nor

nor mineral, but in truth a pure astral ⁶
Substance.

In our Liquor C and D are both dissolved
without any Ebullition or noise, and by
this Solution They increase immediately in
Weight.

Many authors have described this matter;
Nietner, Theophrastus Basilius, Gibby,
and Tenciusinus.

The Solar and Lunar Rays or heavenly Dew
must be collected at a proper time, in a clean
y ysel, Rain, Dust and Stench of Smoke or
other Effluvia Spoils it.

There are many magnets, yet the Success
depends on the place, gallery, Weather,
Wind, as well as on the Magnet.

During a heavy Thunder Storm, heavy
gales of Wind, and heavy Rains during
the Spring Season, this air, which the Sun
has extracted from the Earth and from the
Ocean, is copiously and abundantly driven
about in the atmosphere, and is beat
downwards to the Earth, and is attracted
by Vegetables and by Man abundantly,
with rightly prepared Magnets or Re-
ceptacles.

In

Thunder Weather, when the Wind blows from the South, South-East, or South-West is very good.

Extreme Cold and great heat, give nothing. In New, collected from Grabs or Trees is already determined and spoiled.

The place where you collect your Subject, must not be marshy or swampy, but must be dry, clean and free.

Your gallery must ~~be from~~ stand South and North.

Your vessels, where in you receive our matter, must be elevated 6 feet from the ground. Smoke of fire must not come near them.

An air passing through the gallery or Room is very useful.

Receptacle and place must have an harmonical Adaption, if you want to collect this in sufficient quantity.

Process.

If you have collected 8, 10, 12 or 16 ounces of our universal ♀, put it in a Glass Globe, well closed, and let it putrefy, which happens in 40 days.

When

When the matter is putrefied and quite dead, divide it into ounces.

Take 1 or 2 $\frac{1}{3}$, and dry it up into an \mathbb{T} . out of this \mathbb{T} or \mathbb{C} extract a pure \mathbb{C} . imbibe it with as much \mathbb{O} or \mathbb{F} . as you took first, or something less and let it dry into the \mathbb{C} . gently and naturally.

Then or so dried in give the infant more milk w^t; that milk whereof it was made. sleep as much as you took at first, and in this manner you improve $\frac{2}{3}$ parts of your \mathbb{O} ; \mathbb{F} . by imbibing and drying up.

The remaining $\frac{1}{3}$ part divide in 7 equal quantities, imbibe your \mathbb{C} 7-times thereby with drying it up each time.

After the 7th and last Imbibition try your Matter upon a red hot \mathbb{D} or \mathbb{F} slate and see if it flows and enters without fuming.

Then take 1 part of your universal \mathbb{O} . and 2 or 3 parts of fine \mathbb{C} or fine \mathbb{D} and putt it in a \mathbb{C} which set in a \mathbb{C} iron nail and let the \mathbb{O} flow with the medicine during 3 or 4 days and nights, and our heavenly \mathbb{C} will vivify the \mathbb{C} or \mathbb{D} and make it tinging upon all the

1. I think the putrefied \mathbb{H} and \mathbb{D} might be distilled over a Bath, heated by a lamp, very carefully like —

J

the inferior metals, by a sudden degeneration, &
and this so turned C is of a deep red colour.
project this upon & or other base metals.

If God gives you grace to find this our
only Matter, seek the only Vessel, Furnace and
& and forsake all other Things.

Matter Vessel whials involving Dishes
mirrors & cost from the beginning to the End
not one Dollar.

The matter costs no more than the trouble to
collect it, polished plates, phials are deposi-
ting Dishes cost but little, they need not be
elegant, mean and common Vessels do as
well, provided they are sound.

If I was to declare the matter and process
most people would tell me that I was out of
my senses, and yet, plain and simple as
our matter is and the process is to work it, so
great now and wonderful are its Virtues.

Think and consider that our universe Subject
is that ev. & f same Thing, without which
nothing can exist unless it is dead, and even
then there remains a particle of one fixed &
^{or}

of nature in its.

Endwogius.

The Δ contains the sperm of all Things, and there in is a living ^{or} of all Creatures, as well as of the other Elements; devoid of that a Δ vanishes, the Δ is extinguished. The Earth is impregnated, nourished and preserved by this Δ.

Hermes

The Sun is the Father, the moon the mother, the Wind has carried it in its belly, and the Δ is its noise.

Nujsement of the true Θ of nature.

Wind is air, and the whole air is vital, and the Breath of Life; without air nothing can live; By the air is generated and manifested the hidden universal ^{or}, which is in all Things, and is formed and coagulated by the air.

Finis

translated from the German by S. Bauff from 1797
in October.



Philosophical Considerations

on

The Cold Δ

or

Wonderful Alcakest.

that is

The philosophic Menstruum
and
Universal Azoth.

Frankfurt. 1656. 8°
german.

The parts enclosed in parentheses : thus : are
additions by the Translator.

The following few Sheets are dedicated
to
the Hon^{ble} and learned Johan Rudolph Glauber,
M. D. and Philosopher
by
an unknown faithful Servant and Brother
Mars.
Prepare!

although it might be deemed unnecessary to publish this small Treatise concerning the Key to open Vegetable, animal and mineral Substances, as the celebrated Philosopher J. R. Glauber has just done it before me, yet I think it my duty to communicate a small Light to the serious Lovers of Nature's Secret operations.

I believe, although this my little Tract may seem nothing to some, that nevertheless it will be valued by such as seek for Truth, and be seen will be deemed a something; my name Mars denotes a fiery planet, and out of him proceeds a Change for the better; and with him

here I terminate my preface to my Treatise
concerning the Cold Fire.

Mars.

That the universal Α. with all particular Α.,
proceeds from minerals and metals, is proved
by the Concordance of all genuine Philosophers.
All such as seek for that high Medicine in any
other but a metallic Root, will for ever labour
in vain.

Your philosophical Subject, where with the Α. O. /
cold moist Δ, the Alcahest and Menstruum is Π. 80° heat
intimately connected, must with its Ferment Π. 4, Curare,
or Key be introduced into metallic nature. 8 Mod. /
Dr. 5.

To. I am right, the Key is found in the be-
ginnings and is before the Matter; as Vortarus / in Salomon
has observed before me, that the Δ is taken ^{poor}
elsewhere and not from the Matter, and that
the Δ is not transmuted with the Matter?

Piaty has said just what is vile and despised by the World, is in the mind of God ^{says the same} and true Philosophers the most valuable!

Process.

Process.

Therefore take your venomous Basilisks and
enamel, unite hem with the Body Adrop.

A, Charcoal,

正月の事

૮૫

the Smoaking or of O has been called a Basilisk by many, and although O is not venomous, yet the fumes of it are suffocating and mortal in the lungs; Adrop is arabic and means ♀.

1.004 in
dia 6.1

Luns; A drop is arabic and means fire.
Let these two mad and enraged Hell hounds
devore and destroy each other. perhaps the

107

Basilisks, parts with his Killing fiery Eyes,
because he is a Venom and a Monster; which
Venom he carries in his Eyes, and it is a Venom
which proceeds from Imagination, from unclean
Women, from the Menses; which, if you
let them putrefy in horse-dung, from this
putrefaction the Basilisk is engendered.

• Ø;

1. Glauber has demonstrated that from Blood
and all other animal Substances \textcircled{O} is soon
generated and produced; He adds, that all,
putrefied Vegetables, Woods and Roots, may even
minerals produce, by a proper nutrification, ge-
nuine \textcircled{O} ; See Glaubers prosperity of Germany.

But who would be so bold to meddle
with this Basilisk, except he was armed
with looking Glasses; The Third from the

全
文

古文
卷之二

卷之二

South

the Years of
is like the very heart out of the body of a
racious animal from the East. /: O/
The Expression is borrowed from Cassili's rule Nurs,
in his Almage. In old times O were imported in
the Portuguese port, the last into Western Europe,
as at this day it is imported from the East Indies.
Give wine to the animal from the East and to /: O,
the Red, the ^{Liquor}White, let them be made equal, /: 1.5 O/
fly together and enter into the Salt-Sea wherein
the must be distilled. . . I think all this means
the Fulminator and Deliquium be attraction of
From the venom of the Wasiles and Antrops /: O-4;
proceeds the true Unicorn, Alzoth royal
menstruum and dry and moist A, which is no
longer a poison, but a good Medicine and the
true Subject and Menstruum, wherewith great
Things can be done.

Be not surprised that by so many names
one only thin, is intended, because our Alcalact
has proceeded from 2 Things, which are originally
but one. See Glauber's pharmaco-pia Spagyrica.
We read in Glauber's miraculum mundi, "Take
this matter, change its corrosive nature into
one that is not corrosive, and you have the right
of menstruum, which dulcifies Corrosives

I name this Key a Cold moist A, which you
must look for in Horse Dung.
Horse dung is more porous than any other dung,
says Glauber and others;

I call it likewise Archæus Lunaris.

It is universal Key, where with it necessarily and
immediately every Thing can be obtained what
is need or wish for, is the secret universal
philosophical menstruum, their Δ , their visible
and secret Δ , which does not burn, their ∇ which
does not wet the hands their vaporous, digesting,
and preserving Δ , their Beginning and End, their
primum Ens their Lac Vireinis, their moist Δ ,
which does not burn by Combustion, but preserves
and matures.

It is the Alcalast of Paracelsus and of
Van Helmont and Glauber's Secret menstruum,
Bath, and genuine Subject his Soap of the
Wise. p.

1. Glauber calls Θ a Sapo Sapientum:
To this Secret ∇ , every Thing, let it be ever so
fixt or hard or ever so stubborn, must give
way and relent; and this is the only medium
whereby health, Riches and Honour can be
procured.

From this Crystalline sea is prepared our
Aroth.

1. When the Crystals of Θ melt in the \mathbb{C} , it is called
a Crystalline sea:

Tyrus and aroth wash and purify Laton.

1. Δ and Θ purify every A :

You

You must choose a subject, where in the celestial powers of all the planets are united; because the matter of the Philosophers is nothing but congealed Δ and ∇ : when a Congealation is truly, and is exalted into a powerful Eysore by the Virtue of the Three Δ and planets, and is left ready to our hands as a universal Root: whereby you are to observe, that this philosophic matter is not to be taken from minerals or metals, which are already determined or particularised and deviate from universality; and therefore cannot act universally.

Our matter is taken from general yet common principles, where in the 4 qualities $\Delta A V \nabla$ are not yet separated and precipitated into something else; and therefore can be exalted into a universal Rx. to restore health and exalt the metals.

The Origine of our Matter is vile and mean, of little value, and is in some respect a Venomous Basilisk &c. i.e. or O-venomous.)

i.e. there is a pretty Harmony between the Saviour of the world, Jesus Christ, and the Subject or Saviour of matter, the Rx. The Infant Jesus was laid in a Stable, and from Stables, if their ground is boiled and elixirized, the best Rx is obtained, as well as from the ∇ of Grav's and Church yards or burying places; this consequently explains the meannes of Extraction of the Subject!

The Preparation is simple, easy, and not expensive but its power and virtue inconceivable great; the Invention and Knowledge is profound and difficult, although the Operation is plain and easy enough and not subject to curious and troublesome distillations, but plain and simple unreadable to Nature, until it is exalted.

This our cold A / outwardly cold and inwardly a hotish A says Basilius, when he describes C / our Alcapest, Azoeth, primum Ens. V gialis, Key or Ferment is comparable to an Infant, to a youth and to a man, as it obtains its Strength and perfection gradually.

Some dream that this matter is to be found every where and hunt at the Air; It is true it was A at first, but it requires much trouble before it is brought to perfection, as Simple and easy the Way is to do it, yet not one in a 1000 will find it. It is a vile and despicable Thing.

The matter from whence the T proceeds, must be divided into Elements, and you have to observe that the Red Colour is to be preferred to the White. / See aphorism 19 of the Appendix by monte Raphain.

The

The Syrup is near hand, & in the T. of where you
may get the matter, without buying it.

In a little treatise called Die Apotheke des
einen auf die Compositione der Great Earthy or
Branchfort 1623. page 110. and in Glaibers
part of Philosophie. Translated. The Subject of the Syr-
up is also mentioned. I. i. c. the § 1.

¶ It appears from both, that Catappa or Calamu-
nus is intended to be treated with O in the C.
as the root of any other P. or Sulphur alone but
it, and as it will appear again as if Native
Silver from Siberia was to be tinctured with O
and so perfecte into a tinge, Sulphur. ¶

If you must have at hand The philosophick P.
or The philosophical Rain V. to purify the body
of the Calx vive.

I think he means that you must purify the
living Calx i.e. the O first with Rain V or Dew V
and take the first Crystals only;

You must also have the philosophick Sal ammoniac to
the genuine Salt of Tartar or philosophick Salt
or Nitre; as the true Key to our art.

Names of our Matter

a. V. Labil or, Gial V, alcahest, menstruum, Orion-
tal V, primum Eos, cold moist A, arcaneus lunaris,
white, cold and humid, an everlasting A, which
does not burn visibly, v. mundi, V. ardens, V
per-

permanens, or universalis, S. &., the V of both
naturis, aetum acceruum, phanix philosophica,
Iphiacus, Sigillum Hermelis, Sapo Sapientia,
Bath of Regeneration, Basiliscus, aisa fabula,
^{* Glacies} The *Δ of the maccabees, the Key for vegetabil
apology against animal and mineral substances.

Panel /

Names of our matter when fix^d.

Oleum incombustibile, Terra occidentalis, gra-
duatio oo, Lac virginis, Sanguis Draconis.
Sperma metallicum, Oleum viride. Chalybs
Lindwurii, the warm and dry, the cold and
moist Δ, Archeus Solaris, a tincture Δ,
numaphroditical ♀, Subject, Salt of the Earth,
Saturnus, Alzoth; the permanent V not setting
the hands, ♀ philosophorum universalis, in-
wardly hot and moist, outwardly dry and cold;
the genuine Unicorn, and yet all is but
one Thing, proceeding and generated from one.
If you can hit this, more will be revealed
unto you.

I remember the Works of Paeacelous and
of Alexander von Sohnen, our matter
is found two fold, or in two Subjects, which
in Regard to their Family are but one,
but have been divided into Two by Nature;

If you chuse to make use of this two fold matter, then look for the Lion in Hungary, and for the Eagle over Istria.

i. Two Tinctural mineral Subjects, by the Lion is meant S., I believe, and by the Eagle P. quare? is meant Native Zn, as Istria has possessed these 100 years the best and richest quick silver or Cinnabar mines, belonging to the Emperor of Germany.

j. S and P both, contain the first principles of all metals, i.e. A and Q.

Our matter is also found in one Subject, if you like to make use of that, go to the Island Cyprus, where you may also get the matter.

j. This alludes to Cyprus Or. The Lion in Hungary, above mentioned, may also mean Hungarian Or, a Subject much praised by Basilius, Paracelsus, Tugel and others, and is called by Paracelsus the Green Lion, in that Case the Eagle might signify O, as the Menstruum to overcome the Lion, and to be alcalised thereby, and as the Venetians imported formerly the Saltpetre from the East, and are situate opposite to Istria, O might here be intended! :

N.B.

j. The Lion certainly means here, either S or Or:

in one piece. The matter is cheap enough, the Children play with it, Boys play often with open $\frac{1}{2}$, which is composed of $\frac{1}{2}$ and $\frac{1}{2}$, and $\frac{1}{2}$ and $\frac{1}{2}$ do not differ a vast deal. The matter is horridous, and when fresh, smells like an open grave, says Basilus.

The two fold matter is not found amongst the boys in the Street. The single matter in one piece, the poor have as well as the Rich, nay the poor have frequently more of it, than the Rich, and are often obliged to sell it to the Rich for a living hood, that they may get Bread.

This alludes plainly to $\frac{1}{2}$, employed by the poor for making of matches, which they sell to the Rich. :)

The method how to elaborate the universal and particular Simplices, consists in a preparatory Labour, 2/ a principal Labour, and 3/ a Last or finishing work.

The preparatory Labour consists in reducing the mineral Subject, by our Menstruum, into its first matter, which is a slimy or oily humidity, which resists a glowing heat in a violent Δ , in the C, whereby it is not consumed nor diminished.

I should like to see that man, who would pretend

sulfur, water, & the gaseous nitric acid or cold
N₂ to expel it & to obtain the excesses of vegeta-
ble & animal substances, much less of mi-
nerals and metals.

But where shall we find this Key or cold Δ ?
to prepare herewith the Alchemical Subject.
you have heard that it is a Thing of which
Stevens has said that the Inferior is like
unto the Superior's mind only, that out of
you make One, and you have the Similitude.
Two subjects fulminate and destroy their
corrosive acid α^5 ; The first remains, and by
Deliquescence and attraction become the authors
Menstruum or Alchæst, which I conceive to be
as oo of first \oplus , wherein he dissolves, or where-
with he extracts the Central tinctur Δ out of
a third Substance, containing a good mineral
or metallic tinctur \oplus ; I think this is his
meaning! /

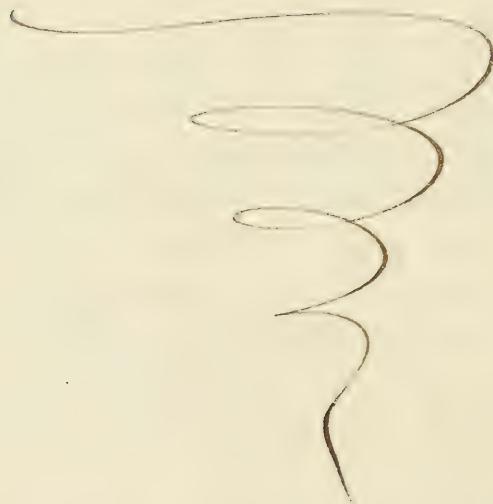
our Universal Key, by which universally and particularly, every Thing can be obtained, what the artist seeks after, is our moist cold A, our alcaldest, or universal menstruum of the Philosophers, without which nothing of any moment can be done either in Medicine or in Alchymy.

You will also find some hints concerning this
our matter in Genesis 1 and 2. if you do but
learn how to govern the A, which the 4 seasons

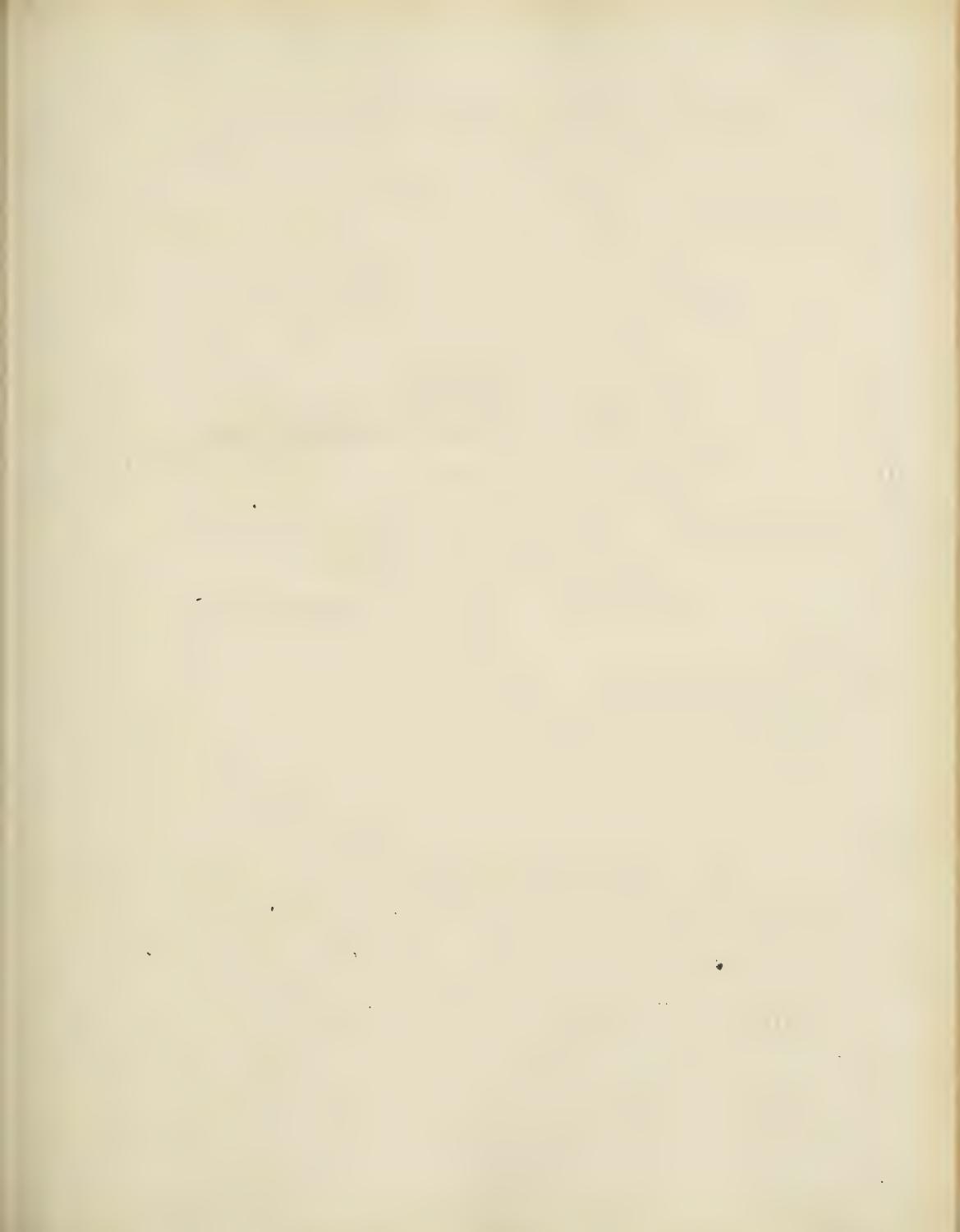
of the Year will teach you.

Fare well!

Finis.



The parts written in parentheses in
these pages /: thus / are additions by
the Translator, as are also the marge-
nal notes.



EXPERIMENTS

BY

MODESTIN FA CHSCHEN,

Craicer and Director of the
Mint at Leipzig

1678.

Translated from the German
by S. B.

1795

Contents

Distillation of Metals <u>per se</u>	
Running ♀ obtained from t and H by the preceding process	
♀ coagulated in a fixt metal	
To separate the ♀ of O from its white body.	
Materia for that purpose	
1st by animated running ♀	
2d by the Green Lion	
A genuine Om potabile	
Process of the Green Lion - from sea Θ	
Its use in medicine	
<u>Tugels</u> noble or of sea Θ for dissolving O	
To convert t into running ♀	
— ♂ into running ♀	
— ♀ & D into running ♀	
— O into running ♀	
— ♂ into running ♀	
D transmuted into O by means of com- mon ♀	

Clodestin Jackson
Csaycer and Director of the Mint
in Saxony
This
Art of Csaying

Leipzig
1678.

in German.
a Scarce Very Valuable Small
Treatise

Some useful exercises
translated from the
above Treatise

by
J. B.
1798.

J. Paige

No. 1.

Every unhoct metal, such as S. Z., T., H.
can by mere Evaporation, be sublimed or distilled
per se, without any addition whatsoever.

Place your metal in coarse filters in an V^n body,
apply an V^n alembic, but a glass Receiver, cut the
joinings every where carefully.

place the V^n body over the Δ hole of a furnace
at your Δ , which increase gradually to season
the V sees; the Receiver must have a tube and
glass stopper to let out the rarefied air, as soon
as the V^n body red hot in the Δ -hole.

Then the metal will melt and doa fine
constriction the evaporation will settle partly in
the alembic little flowers and are partly received
into aee which cast down winds into the Re-
ceiver; whilst the body of the metal is calcined
into a perfect dust.

This curious &c. Prince proceed to distil the
volatile metals, is truly not to be despised.
But will deserve to be considered, because
from this foundation lining Medicines can
be made.

I have thus obtained the running & from

2 and 4, whilst their ♀ remains at the bottom of
the Vⁿ Cucurbita in a friable Substance.

From this it is demonstrated as an absolute
Truth, ~~that~~

1° That the most remote or first specified matter
of the metals is a Saline Eric Humidity.
2° The remote, or next to the first, matter, pro-
ceeding from the former, is
a glutinous and unctuous permanent Hu-
midity, mixed either with a pure, or impure,
intended for O or ♀, ♂, or for ♂, or for ♀, and ♀
sulphureous Vapour which coagulates the
unctuous permanent Humidity, i.e. ♀. metallorum!

3° The nearest matter is: a running ♀, differing
in purity according to the proximity of the dif-
ferent metals, but not yet fixed into a
Metal; thus the ♀ of O is unusually the
purest, whilst the ♀ of ♂ is the most ♂
but the ♀ of ♀ the Coldest &c.

From this we learn, (which is easily to be done,) (♀ fixed)
that one may on the Table coagulate ♀ into a
first metal, preserving every quality of the me-
tal made by Nature in the mines.

This can certainly be done, independent of
the Stone of Philosophers, thus:

Take the ♀ of a metal; dissolve common ♀ in
F, add the metallic ♀ in due proportion
evaporate the Humidity and melt the Re-
mainder.

This is perfectly practicable with 2 and 4, and
3 and 5.

If you can now separate the ♀ or Anna
from the other wifely common means, in digestible O, so that the Body remains White on
the Bottom, you may then very easily exalt
every D to the dignity of O.

There are two Friends which are capable to
dissolve O radically and centrally.

The first is the philosophical animated or
active ♀, which is a running ♀. For the want
of that ♀, which is clearly taught by Srenius Philalethes, our very ♀ of ♂ is fully capable
to dissolve O into ♀, and Nature her self in a
continuous Digestion, will certainly regenerate it
and convert it into the Medicine of the first
order. But independent of all this we have
also a Mercurium informe liquida, which
is made from Mercurius, and is called the Mercurio
in. This or does extract the Mercurio of
O, in the form of water, leaving the ♀ in body
of O behind, which lets down.

This extracted Croesus of O dissolves in S.V.
and in every liquor also turns it dry, says when
such a solid P. I. is then a mercurio O, solvabile
reducibile into O by no art whatsoever.

Process of the Green Lion p:99.

Take sea O. purify it by exposing it to the sun, and evaporating it several times, until it appears pure; put it into a large glass vessel, and reduce it gradually with very slow and clear distilled H₂O, then pour gradually more H₂O upon it, until the liquor seems perfectly thin, or the O will ascend, close the glass, and set it in horse dung, during 2 or 3 weeks, that it may ferment or putrefy.

distill this by D in S, and the air of it will come over first. Continue the distillation and as soon as green oily drops appear change your Receiver quickly, and continue until all the green oily air is come over.

Cohobat the first clear air of it upon the O, that is pour it back into the D, and proceed as before, and you will again obtain more green oily air, which receiver always by its self, and in this manner you must continue Cohobating your air of it upon the O in the D, until all the air of it wants and carries all the O over in form of a green oil air, which lastly distil over, the whole quantity poured back into the D once more and it will all be a fine green oil.

Its Use in Medicine.

With this green ooze of Sea O., the Gout can be cured inwardly and radically, and many other Diseases, by taking a few drops, morning and night in a glass of W; It is of a most grateful Taste and pleasant Smell.

Third Experiment.

p. 426

To prepare a root or of Sea O., to dissolve C₆H₅ therewith, in Order to make A Medicinal.

As a common way of dissolving a C₆H₅, like an Alkali is known, but the genuine way of Sea O., we find from the inward texture of O., which causes a solution of a g_t of C₆H₅ to be irreducible, is as yet very little known.

process

Take a large subulated Fⁿ N, which cuts all round the bottom and sides with a good sharp & with any good cutting that burns hard in the fire and holds fast. Apply this N over the hole of a Wind-urnace either on an iron Ring or on two iron Bars.

Now heat your N and increase it gradually to season the N, that it may become gradually red

be growing hot; but before it becomes red hot.
Supply a large Receiver and little A to the B.

Now take Sea Θ , 2 or 3 lbs, put it into a heated Δ^{\prime}
pot, standing on a Charcoal A, and dry w^t a C thoroughly
by stirring it so much, until it vapours no more.

Now, project your dehydrated Sea Θ , by small even
puffs into the B through the Tube, and Shut it im-
mediately with a piece of warm soft Loam. Thus
the Vapours will not go over into the Receiver,
but if they should not come freely, let a few drops
of hot V drop through the tube in the Θ , from a
pen or quill, and the Vapour will rise copiously.

In this manner you must proceed gradually, until
you see your Θ has been projected into the B one upon
face after another. Observe all the Θ is not disso-
lved this way, only the most Subtil part does come
over in Vapours. When ever the Vapours cease, you
may raise them again with a few drops of hot V
dropping from a quill or pen.

When the distillation is terminated take the
Receiver away, after the A is gone out and the
Vessels are cooled.

Pour this or of Θ into a China Basin, which
place in Δ , and evaporate, until it crystallises
in the Basin and become a beautiful transparent
 Θ . Then let the A go out and as much more will
shoot, as contains Θ .

Day this Θ and put it into a glass D, which
place in a Δ heat, and butt a Receiver to it.
When light your A and run it gradually and

and a short tail, where I saw a pair of
small brown ones over the river.

On the shoulders and all the O's come
over to a nose which is of a greenish tinge.

This is the so easily celebrated Swallow
of O, which answers a ♀ of O typically and
widely, as I know by Experience.

Thus far Mr. Tegel.

If this belongs above Roussan's or ^{near} ~~near~~ O,
and Bochhaeve's or of See O, 2^o. vol. of his
Botany translated by Shaw. M.D. of

[...] to be continued

Chloroform - It is now's Art of Evap'g. p:110.

so open'd so as to be converted
into running $\frac{1}{2}$.

Take now $\frac{1}{2}$ of $\frac{1}{2}$ dissolved therein 1 common $\frac{1}{2}$, in a long necked glass, stopper'd close; the glass must stand in ashes or sit over a gentle Lamp Heat, until the $\frac{1}{2}$ is become a Clear V.

Then take the glass away from the Lamp, and put into this $\frac{1}{2}$ Solution gently and gradually, about as much as a pinch of Snuff at each time of pieces of $\frac{1}{2}$, and when such a small portion is dissolved, add another small quantity, proceeding thus cautiously, until $1\frac{1}{2}$ of $\frac{1}{2}$ pieces has been dissolved therein; the mercurial Solution swells and ascends if you putt in too much $\frac{1}{2}$ at once. When the whole $\frac{1}{2}$ of $\frac{1}{2}$ is entered and dissolved, Shut the Glass, and place it again over the Lamp; let the heat be only blood-warm, and let it stand, in order that the $\frac{1}{2}$ may be well opened by the Mercurial - V.

You will now observe, how your common $\frac{1}{2}$, which was before dissolved and liquified in the V, falls gradually and precipitates itself on the bottom, in the form of a white $\frac{1}{2}$ or Calx.

On the Contrary the Scrapings or Tidings of $\frac{1}{2}$ do visibly, when you stir the liquor with a Glass Rod, and gradually concrete into a

running ♀, so that d, and sometimes e, runs out
of it, of the Starlings of ♀ become living ♀.

The remaining 1/4 part, if you do but proceed
cautiously and patiently, falls to the bottom in
the form of a dirty worthless ♀ or ♂ of ♀.

When this is done, pour the V gently into an-
other glass; What remains behind of running
♀ pour off from the ♀ and ♂ into a basin,
and wash the Corrosive from it with V, then
evaporate the humidity and press the ♀ of ♀
through Chamois Leather.

You may easily discover how much ♀ has
been converted into ♀, by weighing this ♀, as well
as the remaining worthless ♀ and ♂.

The white Calx, proceeding from the ♀ communis
which you dissolved at first in the V, collect
by itself. you may precipitate this to a red
v, by distilling V from it, and reivirify it
into running ♀, if you like to take that trouble,
and you may obtain the same weight of ♀
dissolved at first in the V.

Minification of the ♀ of ♀.

Take your white ♀ of ♀ and sublime it with
Sea O and Br into ♀.

reduce this to a fine Ⓛ, pour boiling hot V upon
it which dissolves the univ of the Ⓛ of O
and Br, and the ♀ runs together on the bottom
of

of the basin, and is running ♀ as before.

"thus we have proved now ♀ is become ♀, whereof
it has been generated. the remaining words Sil-
phaceous forces & it will demonstrate to you by their
weight how much ♀ has been converted into ♀.
which does not differ materially from the common
except that this ♀ of ♀ is somewhat more blue, slower
of motion and very cold, agreeing with the metal ♀.

We see here how one ♀ unlocks the other; the Com:
♀ dissolved by the F into a clear V, unlocks and
brings forth the ♀ concealed in the ♀, in a running
or fluid form, whilst the common ♀ is precipitated
in the form of a white ♀. I would have you to
observe, that these two mercuries, because they
do not mix with each other, differ centrally,
as the one remains living in the F, as being the
nearest or specificated ♀ of ♀, whilst the other
reduced into clear V by the F, precipitates into
a white ♀, as being the remote or general matter
of all the metals, by which power the Specificated
♀ of ♀ has been extracted, and is become not a
clear V but a fluid metallic ♀.

I could teach here other methods, how
♀, previously calcined, may be reduced into
fluid ♀, without any common ♀ at all, by means
of essential Oine Δ, such as Θ of □, Θ of □, etc
called Salia resuscitativa, but I drop it,

as

as you will find processes of that kind in the writings of Becker and Glauber abundantly.

13:112. to reduce Steel or Iron into
fluid $\frac{1}{2}$. per Viam Siccam.

Take clean filings of needles or of Steel, $1\frac{3}{4}$, put them into a good C, pour upon it $1\frac{3}{4}$ oz. finely powdered Ox with $2\frac{1}{2}$ oz of Fe corrosive. These two E must be previously mixed together by grinding them in a glass mortar, with great caution on acc^b. of the Subtil Vapours; thus unmixt, they constitute what Paracelsus has called Sal alembrot: Sal allen-Broot, i.e. a salt which yields bread to all: Observe also, that your E must have been E with Se-C and Or , and not with Co , or the operation will never succeed.

Now place your C in a gentle glowing Charcoal A, on a hearth under a Chimney, or still safer in the open air.

As soon as the Ox alembrot, i.e. the Ox and Fe feels the heat, they begin to sublime: the fumes here proceeding, are absolutely mortal: but soon after the Ox and Fe begin to settle and to flow in the C. you may observe this melting, having a handkerchief dipped in it before your mouth and

nose,

rose, with tolerable Safety, but when the mixture actually melts, you must be vigilant and attentive and not leave the C no longer in the A, than about 4 or 5 minutes: the author says whilst you may say half of the Lord's prayer our Father &c; then take the C quickly out of the Dry Coals, and place it, covered, under the Chemney to cool.

When the C is cold, the O. stand at the Top in a white Crust, Breaks the C over a large Basin, and the running ♀ of S will run into the Basin. press this ♀ through Chamoi Lea. ther, and you will find a most beautifully clear living ♀, which is so lively, that it jumps upwards, as it falls from the Skin. It is of an amazing Dry nature, fully agreeing with its Dry planet Mars.

This Dry ♀ cannot be kept in a wooden Vessel, without evaporating invisibly, but must be kept in a glass Bottle, shut with a glass stopper ground in; yet it is a genuine natural ♀, possessing every property of genuine ♀, only that this ♀ of S is the most Dry in all metallic nature.

It is a critical Experiment, and one must be extremely cautious, that during ^{the}

the Resolution of S, by the meeting O alembrot.
your ♀ of S may not be lost, as soon almost
as it is obtained, therefore when the OT and Gr
melts and converts the Steel into ♀, you must
then not wait too long in taking the C out of
the A, as the new collected martial ♀ evapo-
rates and flies off much sooner than any
other metallic or even common ♀, and mixes
with the Sublimed Flowers of OT and Gr, which
settle under the Lid of the C.

This has happened to me, and I took my
red mass from the Lid, and rubbed it in a
a glass mortar, to separate a few globules of
living ♀ of S.

perhaps you will doubt, whether this ♀ of S
might not proceed from the Gr, contained in
the O alembrot, put in the C?

To be convinced, suspend an alembic over
the C, in the room of covering the C with a Lid,
and apply a Receiver, to collect all the
exhaling Fumes, or do the Experiment in a glass
B, well coated with Loam, So as to bear
a gentle, yet naked Charcoal A under it, and
you will receive your full weight of OT
and Gr, and there will remain behind a
worthless

world's stptic & corrosive & of S, with some of
the running lively martial & intermixt, and
some come over into the Receiver?

There is still another method to prove that
this ♀ does not proceed from the ♀ or corrosive.
if in the room of Filings of Steel, you take thin
pieces of Steel, such as Springs of Watches,
and place them in the bottom of the C, and then
proceed with the ♂ alembrot as before, and you
will easily know by this Exper^t. that no ♀ is
derived from the ♀, as ♀ although boiled
in V, is not easily reduced into running ♀, ex-
cept filings of S are added; thus the ♀ which
you find amongst the melted watch springs
is truly a ♀ of Steel.

To reduce ♀ and ♂ into
fluid ♀.

Proceed in the same manner either with ♀ or
with ♂, either in Filings or in thin Lamelle.
Observe, that you must suffer the add'd
S & ♀ to meet a little longer upon the
♀ or ♂, than with the S, as their ♀ do not
evaporate so quickly.

J. Glauber says that a ♀ S^s, on account of its A,
is the best ♀ in the world; that it is an animated
Sophie ♀, and can in a short time be perfected
into

into the Sopha As either by itself or ~~when~~
with O, by simple digestion;

use of the ♀ of ♀ in Medicine.

In the room
of 60 of Dr S
would take
the ♀ of ♀
made by al-
raction (a right
Abb's No. 154)
De 1 msc/

over a ♀ of ♀, well purified from its green ♀, by this
operation in the C, may be dissolved in rectified
O of Dr, which is distilled from it, there remains
a Turbit minaretate, which must be further duc-
ticed by a ♀, and lastly by S. V. S. p. and glored out
in a red hot C.

Its Virtue and use.

This is a most glorious & or Turpe tum mine-
rale, and when mixed with Saccharum Rosatum
or Sugar of Roses, and given in quantity of
the size of a pea, is a never failing Medicine
to cure the scotilence, even after Infection,
provided it is given within 24 hours, after
the patient is affected. This has not
once failed in many cases, when it was
timely applied, and therefore we call it a
Cleissed Remedy.

p: 115. To reduce O into ♀.

To reduce O or D, without making use of any
real substance, into running ♀, is done thus:

- 1^o dissolve your metal, O in good V, but O in Rx
which is made either of 2 O. and 2 O. aa, or of
3 1/2 of V in which you dissolve 1 1/2 of OX in F.
- 2^o when your O is dissolved abstract the Rx per
acumbicum, until there remains a thin, & Solution
like an ss. do this operation twice more with fresh
Rx, to open your O the better. Then B. lime force
the ss. of the Rx from it by Strong heat, so that
they may ascend in slow red vapours.
- 3^o On the now remaining dry Calx of O pour gra-
dually highly rectif: S. V. and distil it from the
Rx per alcmb: repeat this 3 or 4 times more with
new highly rectif: S.V.
- 4^o Take the dry Calx of O out, and mix it with
its own Weight of pure O of F, and half its weight
of OX in fine F; mix this by grinding in a glass
mortar.
- 5^o put the mixture into a glass body, pour upon it
gradually Strong distil: ss. of Wine Vinegar, until the
F. covers the F. about an Inch high.
- OR
- 6^o Take the dry Calx of O N^r. 4 and mix it
with half its Weight of OX in fine F, and pour
upon it ss. F. per delig: so as to cover it well. 1: OX vol. is
dist:
- 7^o Shut the glass close and set it in horse dung
or on a vapour Bath, to putrefy, during 3 weeks.
- 8^o Evaporate the humidity on a ss. heat.

8, pour hot V upon the dry E, and wash the O^o from it. When the E is settled, you pour the V off carefully, and new hot V upon it, stir and let the E settle, pour the V off again with great caution and proceed thus, until the V comes from the O^o quite tasteless.

9, dry this O^o gently, over the Lamp.

10, putt the dry O^o into a Small Subliming Body, and sublimes in it with a strong heat, and the g^o of O will ascend in a fluid or running form, and settle in the Alembic, or come over into a Receiver, containing some cold V.

But if there remains any O^o, strongly adhering to the g^o of O, the g^o of O will ascend in the form of Mercury Sublimate of O.

11, If you obtain it as a = or Flowers, mix them with Calcined ♀ and ♀ viva aa, both in weight of your Solar =, and distil this mixture pt. D in a = heat, applying a Receiver with some cold V, and the Solar = will be reduced into running ♀, which will fall into the V, in the Receiver, in small Globules.

You may treat D in a similar manner; D is specifically lighter, wants Colour and Fixity

Fixity, therefore is sooner opened than O, and yields more \$. so D Weight and Fixity is easily given. Then it is Luna fixa or white O which can no longer be dissolved by V. & O and Q uva are capable to do this by gradual Concentration.

♀ and ♂ are very hard Metals, but ♀ and ♂ are too soft. In O the Elements are in perfect Harmony.

There is a Thing which resembles a Metal, and yet is not a Metal, it is neither too hard nor too soft, and yet it is not malleable, but brittle and fusible, this is ♂: Solar: / and Bismut: / Lunar: /

♀ is the Beginning of metals; the Solar ♀ we find in ♂ and the Lunae in Bismut.

Therefore ♂, as it is composed of ♀ and ♂, although for want of Fixation, it is not a malleable metal, yet we deem it a metallic substance! and from it may be made a metallic Sophia ♀ and a Common burning ♂.

118 To prepare a fluid ♀ from ♂.

Take 110 of ♂ either Simple or 1108, 8 $\frac{1}{2}$, * Sublimed O of ♂, the crude and O of ♀, a v 1 $\frac{1}{2}$, reduce each

(* volatile O* is a genuine volat: O of ♂) In.

Reduced to a fine $\frac{S}{E}$ as well as the SS , and mix
the $\frac{S}{E}$ by grinding. put this into a glass with
a long neck, and pour some very Sharp Distⁿ.
Wine &c upon the powders, so as to overtop it
2 or 3 Seavers high. shut the glass close, and
digest one month in horse Dung.

Then pour it into a glass Body, shaking
it well together first; apply an alembic and
receiver and distil the Humidity from it,
evaporate the remainder until the matter is
left perfectly dry.

Weigh the dry matter and mix it with 3
parts of perfectly dry Bole or Clay, and
distil this mixture out of an $\frac{T}{B}$ with a
Strong A into a glass Receiver, and you
will obtain a Wonderfully penetrating ointment, which
comes over in fumes.

Pour this ointment upon fresh All of $\frac{S}{E}$, in fine $\frac{S}{E}$,
and let it putrefy during 2 months time.
Then distil the humidity from it and evapo-
rate the remainder to dryness -

Mix this dry $\frac{S}{E}$ with 4 times its weight of
filings of $\frac{S}{E}$, and distil the matter in an $\frac{T}{B}$
by an open A and the ointment which ascends
at

at the End of the operation carry the ♀ of S over
in strong fumes, into an Adzed large Re-
cipient half full of V; and whilst the ♂. of
the O. are dissolved in the V, the antimonial
♀ runs together in the bottom of the Receiver
which must afterwards be dried and pressed
through Chamomile Leather.

p:124. Experiment

that common crude ♀ transmutes \textcircled{D}
into genuine natural \textcircled{O} .

We give this Expt. not to obtain Riches,
but to convince the unbelieving of the possi-
bility of transmitting one metal into another?

Take 1 part of ♀, let it melt in a C, take it $1:1\frac{2}{3}:1$
from the C, and before it grows hard, pour
into it an equal quantity of running ♀, and $1:1\frac{2}{3}:1$
stir it gently with a Tobacco pipe.

Now take $1\frac{2}{3}$ of Common ♀, which you must $1:1\frac{2}{3}:1$
melt by itself in a C; as soon as it melts,
add the former ~~and~~ successively and Stirr
it with a hot iron Rod. Beware that the ♀
does not inflame before the Ingredients are in
corporated, or else the operation would not succeed.

Let

Let the mixture cool of chafing:

when cold beat it to a coarse δ , which put into a
new \mathcal{C} and let it melt, until the \mathcal{F} is burnt away,
and as soon as it flows over pour it into an
iced iron Cone, and when cold the mass will look
like crude δ .

∴ it is a kind of δ made of δ by \mathcal{F} :

Cementation

Grind the brittle mass to a fine δ ; now take a roomy
 \mathcal{C} , lay a finger's breadth deeps of this ~~hot~~ δ in the
 \mathcal{C} , now a stratum of Tilings or Leaves of fine \mathcal{D}
then again a stratum of your δ , again \mathcal{D} , and so
forth until you finish with a stratum of δ above.
There must be room enough left in the \mathcal{C} to lay
another stratum of finely powdered glass on the
top of all, and then let there be 2 fingers breadth
room left for the boiling of the metal above.
After cover on the top, which has a small
hole in the middle.

When the tiling is thoroughly laid and dry
put the \mathcal{C} on an 8 Inch Grate, laid on ³ Bricks

laid flat; on a hearth under a Chimney upon
these 3 bricks place 3 or 4 Bricks  on Edge,
so as to form a small furnace; These arran-
ged set the \mathcal{C} in the middle on the grate upon
a piece of Tile, lay lighted Charcoal round the
 \mathcal{C} close to the Bricks, so as not to touch the \mathcal{C}
lay

a Stratum of small Bits of dead Coals on the
Top, all Close to the Bricks Standing on Edge,
the best Bricks for this purpose are good paving-
Bricks or good red Rubbers; and thus keep
up your Cement - A during 4 hours time; the C
will never get hot enough this way to melt
the D. When 4 hours cementation are past
take the A close to the C and add more Coals
on the Top, and the C will gradually become
glowing like the A, as soon as you see this
cover the C with Coals and the whole mixture
will melt, but the flowing glass as the Seal
of Thermes will protect it and keep the tinging
in, within, and yet there is sufficient access to
A. Keep thus a brisk melting A during a
good hour's time, then let the A die away of
it selfs.

When cold, break the C and you will find
a M of D. knock the M from the Scoria.

Now have a Test ready under a muffle,
all of a red Heat, muffle and Test, with
flowing very thin on the Test, 3 or 4 parts of $\frac{1}{2}$
to 1 p. of M, then at the right moment cast
the powdered M into the flowing $\frac{1}{2}$, and the
matter will fulminate, the $\frac{1}{2}$ will consume
every heterogeneous metallic or marcasitical
Substance and convert it into glass, leaving

The

the pure metal, whether D or O alone, by itself, on the Centre of the Test. This process is called Copelling or refining.

Take your Cake or globe and let it be extended into a thin Lamina at the flattening mill; then cut it small with Cisars and dissolve your D in V, and will during the Solution throw off golden Sparks or Atomes, which will settle at the bottom in form of a blacks S, whilst the pure D remains clear and suspended in the V.

Pour the clear D solution off from the blacks S, which edulcorate and dry, then melt it with borax under a Covering of powdered glass, and you will find a bead of pure O of 24 Carats.

you see that only a small quantity of D is transmuted into O, perhaps only a $\frac{1}{50}$ or $\frac{1}{60}$ part, but as all the particles of the D are homogenous, and as 1 atome of D or O is the same as a 100% of it, therefore the whole quantity is as easily transmuted, as one atom of it. This Experiment I have shewn to many unbelieving Friends, to prove Nature's Riches and the possibility of transmuting one metal into another. I do not say that this pays your expences, but I dare to affirm that if any one will previously take pains

AB:

AB:

to

to subtilise and fix his ♀ by the means of
a strong dye made of ♂ and Stone Lime.
or Calcined ♀ and ♀ vivr and to be the first ♀
out of it with an acid, and further subtilise
such a ♀ with Fisid S.V. and convert it into a
blood red ♂. he will see more than I can
tell at present.

I make the Fisid S.V. in this manner

I take finely ⚡. ♀, calcine it 10 or 12 ⚡ in a wind-
furnace, the Cake I powder again and wash
5 or 6 times with rain V.—

Upon this well dried Calx of ♀, I pour gra-
dually as much well rectif: S.V. as it will
soak up.

This mass I put into a Glass tubul: ⚡
which is placed in a ... heat, and having corked
a Receiver to it. I force the air over.

Times of M: Taiks:ns Expt:—

P. 65.

Particular Processes
of

David Beuthier. M. D.

Gymnaster and
Philosopher.

Written whilst he was in prison
to His Electoral Highness
Augustus
Prince Elector of
Saxony
Philosopher and Adm'l

published by Anonymus
Leipzig 1717. 68.

translated from the
German
by S. A.
1798.

To the Highness
Augustus Prince Elector of Saxony.

as it has pleased God to convey to me the
practical knowledge of three particular
labours, and as I have requested i say
what I obtained thereby of C and D, by the
means of love and antimony, I do now
hereby in this my own handwriting, at
your Electoral Highnesses request com-
municate faithfully these my three labours,
so that your Highness will certainly
find the Truth, if your Electors do
but proceed rightly, as I shall mention.

Rogers

Process 1.

Take ^{in small pieces} 10 lbs of Ore, ~~indumentum~~, which
stone or cinder Test on a glowing Char-
coal A, in the beginning not too fierce, in
the glowing heat the wild mineral A
will be exploded so this is called roasting
the ore. After this has been roasted
a short time, the pure must be taken
out of the A, and must be broke in two,
it is then roasted again another hour,
then taken out & broke again, and
roasted again, and then to be examined
and it is known a coarse F
your stonewares know what trouble it
will cost to roast Copper ore, and I need
not describe it plainer.

You Stehens will be pleased to observe,
that your copper ore must be roasted
so often, until the F exterior no more
green or blue Ap, as soon as your
Stehens has obtained for a pound or
a mark of the powder there with as
follows per viam humidam.

Take a mark of your well prepared & ore,
which ground to a Subtil F, put it into
an

an earthen glazed pan with the following
ingredients:

100 grm or 1 lb of our marmalade or
one & 1/2 lb. 1/2 lb. of rice wine
1/2 lb previously sifted alum. when the wine
boils add they have been prepared & well
churned honey must be well mixed with
it. or a day in a ramekin jar,
honey may be added into the pan
with strong wine vinegar and S. V. & all
poured and mixed together, so that the
mixture may become well mingled like
a jam; let this stand 8 days tightly
covered to keep the dust out;

then add clear water of 2 $\frac{1}{2}$ and stir
it well together with the jars, the longer
and longer it is stirred the better it is,
this will stand 8 days more stirring
it very frequently.

now make a trial with this &
which after some time separated
again from the mass;
take a $\frac{1}{2}$ of it, and see what this &
leaves

Leave behind, when evaporated on a Test under a Muslin, if he leaves any thing behind that seems worth while, take all the $\frac{1}{2}$ out of the pan and let it evaporate all, as before what remains behind, which is a white mass generate the $\frac{1}{2}$, must be put by and must be reduced as your flesh may well bear here after.

You may now add fresh Ingred: to the mass in the same proportion, and moisten it as before and add running $\frac{1}{2}$ as before, and let it stand 8 days, stirring it very frequently with a glass pestle.

Take the $\frac{1}{2}$ out again as before, evaporate and keep the mass, which remains on the Test.

I generally repeat this process a third time before I take fresh calcined $\frac{1}{2}$ on.

Take your white mass, which remains on the Test. Weigh it and mix it up of good $\frac{1}{2}$, put it into a roomy C, and melt it by the heat, keep it in the A until the $\frac{1}{2}$ has consumed all the $\frac{1}{2}$, and there will remain a black mass, which I call my black Sagittary $\frac{1}{2}$.

$\frac{3}{4}$ $\frac{1}{2}$ of this black mass produces 1 lb of

goldish

goldish & out of 1 lb of common δ .

I take a Copper Basin, I fill it with common pump ∇ , and put into it a handfull of com: θ , dissolve it by stirring, the ∇ must be boiling hot, then I throw 1 lb of clean filings of δ into this solution and $\frac{3}{4}$ $\frac{3}{4}$ of my black Sagittary, in Subtil δ , and I let it stand to cool, and in 1 hours time, after evaporating the ∇ , I melt the substance down and always find 1 lb of most beautiful transmitted γ .

preparation of the Ingredients.

Purification of the Θ .

use what quantity you please, beat it to δ , dissolve it in a sufficient quantity of clear water ∇ , when it is all dissolved, let it filter this ∇ , & then it is all dissolved, let it stand in the ∇ & shake over a slow \wedge a few minutes, strain ∇ , then continue evaporating until it is a snow white δ & θ .

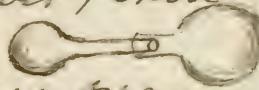
repeat this 3 times with dissolving, filtering and evaporation, and your Θ is prepared.

Preparation of the os.

Take yellow os, reduce it into $\frac{1}{2}$, put this $\frac{1}{2}$ into a small Cast δ pot with 3 Legs, which must have a hollow Lid made to it on purpose either of Cast Iron or \mathcal{C} Stuff, which Lid must fit nicely on the pot, having this ready, cut it all round — when the Lining is dry, put your pot on a Charcoal Δ , which increase gradually during 3 hours time, and the os will sublime against the Lid, and Sides of the pot and leave a black \odot .

When all is cold take the \odot out carefully, preserving your Breath and Eyes in the best manner.

Fixation of the os.

You must have a Body made of Clay, about 6 or 7 Inches diameter, the neck about 2 Inch² wide 8 or 10 Inch² long, then have a Strong glass Receiver, whose neck fits over the $\frac{1}{2}$ Body. 
Heat your Body and Receiver previously before you put the os into it, in order to expell as much air as you can,

to prevent the glass receiver from bursting,
when the small vapours would kill you
on the spot.

Both vessels being heated put about 1 lb
of your purified ore into the Δ body,
fit the receiver over it and heat it im-
mediately with hot Lutum, very light.
do not wait until the vessels cool
again; Lay now your body side down
over the naked Δ , already lit on the
grate in the wind furnace, in such a
manner that the neck lays flat on
the wall of the furnace and the belly
of the receiver fairly without the furnace
resting on a support.

now immediately increase your Δ , yet
but a little and gradually, until in
2 hours time the lower part of the
body becomes red hot, but the upper
part which is out of the Δ hole must
never become red hot. Keep your Δ
in this manner during about 5 or 6 hours
time and your ore will sublime up-
wards

within the body: the next operation will
remove this over into the Δ , which
will be iron-calcareous.

A small part perhaps $\frac{1}{4}$ of an inch is
not sublimed at all and remains below
and looks like mother of pearl.

After I have had 6 or 7 hours in
all let the Δ go out of it ~~itself~~.

Your FB body must rest on an iron Ring
placed in the Δ hole.

You must make a mark on your FB body, with
red chalk, that you may be able to distinguish
which part of it has been the lowermost in
the Δ .

The next morning clean your Δ and hole,
and place your body in the Ring, and place
that part which was above yesterday now
exactly below over the Δ , which you must
raise to by means of your marks on the body.
Light your Δ and increase it gradually
as you did yesterday during 5 or 6 hours
time, and your substance, which now
was below, will gradually sublime upwards
and some small quantity will remain be-
low in a next stage.

In this manner you must sublimate
every day during 2 weeks, thinning your

body and Receiver every morning, and in
2 or 3 Weeks time the greatest part of your
oo may be fixed into a heat-like Stone.
It is a disagreeable and dangerous Labour,
the oo is naturally so very volatile, that
you can not fix above $\frac{1}{2}$ in a day.
∴ you will find in Baron Schröder's Msc:
that Sommer had a fixation of oo by
means of Borax in the R. See Sommer
particular on & into D, by means of fix oo.
Glauber teaches a fixation of oo by means
of res of O, which he distills 3 times from
oo in S, and the oo becomes so fast, as
to bear a red heat in the R, but this way
I have done
this is many lossis evry Ingrēssive quality, So that
le bone; it seems the fixation by borax, is the best.

Preparation of the t.

Take $\frac{1}{4}$ to of crude t, $\frac{1}{4}$ to of small iron
nails, $\frac{1}{2}$ to calcined Chalp in F.
Place these 3 Things in a C and melt
them well together in a wind furnace
before the blast, stir the mass diligently
with a red hot tobacco pipe; after it has
flowed

Slow'd very thin for $\frac{1}{2}$ an hour take the V out
on the A very gently and let it cool of it
self; when cold beat the M from the Scoria
and weigh the M.

Suppose your M weighs $6 \frac{3}{4}$: say M 1 part,
you must add 3 parts of fresh S, i.e. $18 \frac{3}{4}$,
and such a $18 \frac{3}{4}$ Calc'd Chalk, you
are still agree as before and you will
obtain a ~~so~~ porous mass like a honey
comb: If you do not obtain this a second
time, you must repeat a third time with
3 parts of S and 3 parts of Calc'd Chalk,
etc. etc. until your mass is become perfectly
porous.

This seems to me a very perverse and
unnatural operation; the good he did
at first, he ruins now and destroys
again with such an absurd addition
of fresh S, and his first pure part or M
is now souled again by the addition
of such a quantity of Crude S.

Now beat your S into small Bitts,
and pour V upon it into a large glass
Bowl; and the V will extract a black
Colour; pour the V off, and wash the
remaining superficial blackness off with
clear

clear V, by shaking the glass;
Take the t in Bills out of the glass and
dry it; now put it into a dry glass body,
and pour new V upon it and set the
glass in digestion in a gentle heat, and
the V will extract a fine yellow essence,
and will dissolve the greatest part of
the t into a O coloured solution; But
you must give him more than one V,
and the V must each time over top the
t 3 Singers high, and the glass must
be shut.

1. I am very certain, if the V extracts
a black dirty P. the first time, it will
do so this time; this seems to me to
be erroneous, the t al mappa is a very
foul and dirty one /

Take your Solutions, dilute them with
V and filter them, then evaporate until
there remain a subtle yellow Oross.
This is the preparation of t, your
Highness is to use, for the trans-
mutation of ♀.

preparation

Preparation of the Alum.

I place a large C in the A and make it prett
hot, when it glori, I throw a handfull of
O & to the C & to the O & am melt them
put my alum in & to it, and thus I let them
burn out together and becomes a Snow white
& do not use too great a Heat.

This calcined alum enables the ♀ to extract
the first A, from the calcined ♀ ore.

Preparation of the Chalch.

Take fine White Chalch, work it in sand,
then dry it, and glow it in a C in the
middle, so that it becomes red hot.
Then when 2 or 3 degrees are extracted the
♀ ore and add the other 3 types and
the ♀ your chalch is reduced then the
transmutation of ♀ into Solar ♀.

Another Procedure.

your alchymist take 1 mare or 1/2 of con-
centrated ♀ and let it melt out in a C,
then add 1/2 of alum & melt it along
with the ♀, when you have a strong heat,
then

then granulate it, or let it be beat onto thin
leaves, like writing paper.

The fine C is added in order that the new
generated under C may have a fine body
to protect it.

further Gradation of the ♀.

now your ♀ and C cut in small threads,
into a strong very strong glass matras,
pour a good F upon it, & immerse high
above the metal, you must add $\frac{1}{3}$ of
clean ♂ Teller's; Cover the glass, and let
it dissolve the metals without heat,
which will take 3 or 4 days.

Now you must have the following
Gradating F.

pour a quart of good strong F into a
clean and dry glass matras, very strong,
put therein $2\frac{1}{3}$ of your prepared ♂,
 $1\frac{1}{3}$ of your first os, $2\frac{1}{3}$ of your pre-
pared yellow ♂ in ♂, and let it dissolve
without heat in 3 or 4 days time.

Now take $2\frac{1}{3}$ of this Gradating F,
and

and pour it gradually into your Matras which contains the dissolved ♀ and O, and which glass must be strong and roomy. It causes a most dreadful Reaction and the glass becomes intensely hot, therefore this must be done with great prudence. Let it thus stand 6 or 7 without heat.

Precipitation

Your Excellency must have already prepared the following Vinegar.

Vinegar.

Take a pint of strong genuine wine ♀, very sharp, put there in $1\frac{1}{2}$ ℥ of my Black ♀ which I call my Black Sagittary, it dissolves soon, but I pour a little Vi into the ♀, this finishes the Solution, and you obtain a most beautiful P.
of a fine transparent Ruby Colour.

I believe this to be a real Tip in an imperfect State.

Now take $1\frac{1}{3}$ of this ♀. which is now become a Ruby ♀ since and pour it onto your matras

solution wherein the dissolved metals are,
and the ♀ and ♂ will be precipitated out
of the F, and the Crystallization takes place
this moment by means of their own
Ruby Tp and the added gradation in
ingredients.

I generally prepare my Ruby Tp this
way: I take a pint of Sharp wine t.,
1/2 good F, mix in this I dissolve 1 1/3
of my old & Sagittary.

One 3 of this Tp. I pour into the dissolved
metals on the 5th day; The 6th
day I pour 1 3 of our gradating F into
the matras, and a terrible reaction
takes place as before; but observe
that you must administer no heat
as the glass grows most intensely hot
of it Self by the Solution; the vapours
are highly corrosive and poisonous and
must be conducted into a roomy Chem-
istry with a good draught.

The 7th day again you pour 2 3 of your
Ruby

time up, and in one occasion in no place
immediately the graduation into C increases
also.

On the 8 day you pour again into the milled
4 1/2 of your Glazing Fl and it works ~~and~~
deposits again most evenly; the 9th
you let it seep and the 10 day you pour
into the milled what you have left of your
Glazing Fl and let it work during 2 days
more; on the 13 day pour into it the re-
maining part of your Ruby Fl; and over
there will be precipitated and graduated,
and less it stands 2 or 3 days more.

The longer it stands and the higher is
the graduation into C. when your Electrical
rightness &c will find to be the Truth.
I myself do not know how to do this
better than I have here written.

From this process I have generally ob-
tained 7 1/2 of fine C of 24 Carats.

so that there is only 3 in 3 of C acquired
which in our days would neither pay
for the Coals and other Expenses nor for
Time independent of the danger of the
Tunnes. nevertheless it is a partial Trans-
mutation of perhaps 1 part on 1 part.

Process the 2° with 4 and 7.

Take 12 lbs of fine English 2°, which must be free from 3° cut it into small bits, and put them into a strong long-necked matress, pour upon it 1 part good V. & parts Sherry wine Vinegar and a handful of Salt; let it stand 4 or 5 hours, then take away 2 out of the matress, and wash it clean with cold V. The V serves again for the same purpose.

Now you have two sorts of V.
a Strong and a weak V.

With my weak V I extract the Redness from 3°

I take filings or small iron nails, pour my V upon them and let it stand, until the 3° is dissolved.

There is something left out. The V must be distilled from the solution, and the Dr remaining behind must be calcined until it is of a fine Crimson red /
This process of dissolves in a f O or in

in V it is the most beautiful Creation in the V .
This Redness of δ is a kind of Sp ;

Now take your vasterd Δ , we will say 1 Ls ,
put it into a strong dry mazar, pour
your Strong F upon it, so that it covers
the Δ 2 fingers high, in the mean Time
pour $1\frac{1}{3}$ of your Redness of δ dissolved in
 V or will rectifie of Sea Θ , and the Δ will
be considerably heated, when you observe
this Strong Exercerice, add 1 Ls of F vis:
which will be dissolved with the Δ ,

and communicates its volatile F to the Δ ,
so that they become intimately united by
means of the Sp of δ as well as the Θ .
¶ he did not mention the Θ before:
as soon as the Δ is dissolved it must stand
until the F is quite corroded and disappears
the stronger your V is in the beginning, the
sooner the gradation takes place; the
gradation does not begin before both Bodies
the 2nd F have totally disappeared; after
that time the gradation takes place and the
of the subject is graduated every day into
line D.

as soon as the ♀ has entirely disappeared,
you must every day pour into our Box
of Good Stone V with 1 $\frac{1}{2}$ OZ dissolved
therein and after that 1 $\frac{1}{2}$ oz. of the pure
gold of D. and this must be done
during 14 days without heat under a good
Crimson. After Reduction into a body
you will find 2 $\frac{1}{2}$ to 3 oz of fine
pure D.

This is my process upon A. ♀ by mean
of the Redness of D.

If I was a possessor of a genuine ♀
of D. I would undertake to elaborate
in a short time a real living Medicine,
into O and ~~D~~ I would proceed thus.
My black & Sugary obtained from the ♀
one into the Redness of D but in a
liquefied State* and then gradually coagu-
lated into a small invisible penetrating
Ruby red Stone;

This Stone projected on 21 would
have made it into D but projected on
* must be melted, purified

melted &, I think, the Q must become O.

The Reduction of the graduated
metal's into a body

when the dissolved A and Q is sufficiently
graduated, you must pour the V off the gra-
duated sediment, then pour some V upon, in which
you have dissolved a little O.

After it is well washed melt it in a K
into fine O.

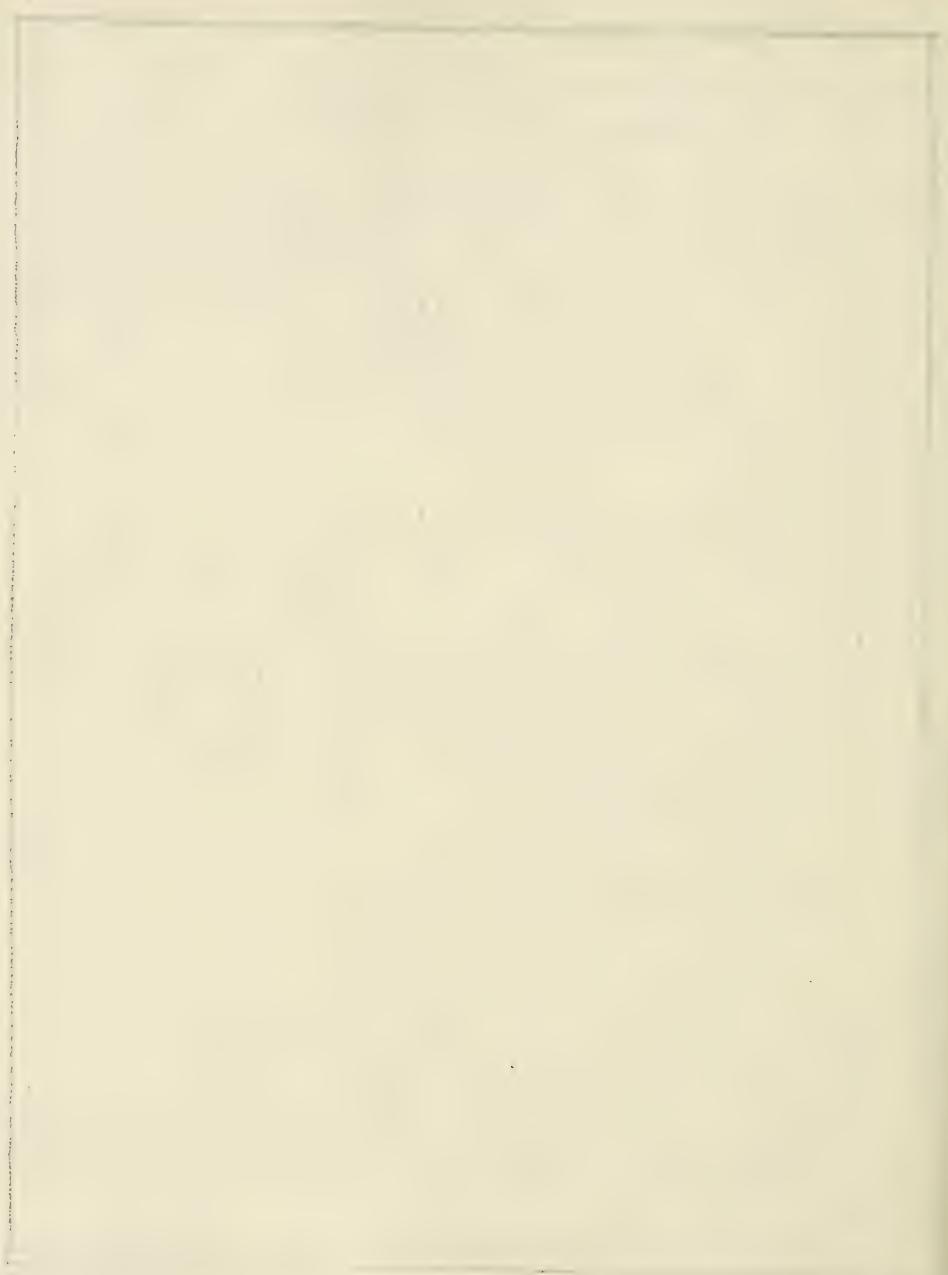
The washing of the O sediment - done
in the same manner as pour the V upon
the sediment then pour a quantity of warm
V upon it, two or three hours repeat
this washing continually, then dry the se-
diment and melt it in a K with borax.

Your Highness's

most humble servant

and subject

David Beuther.



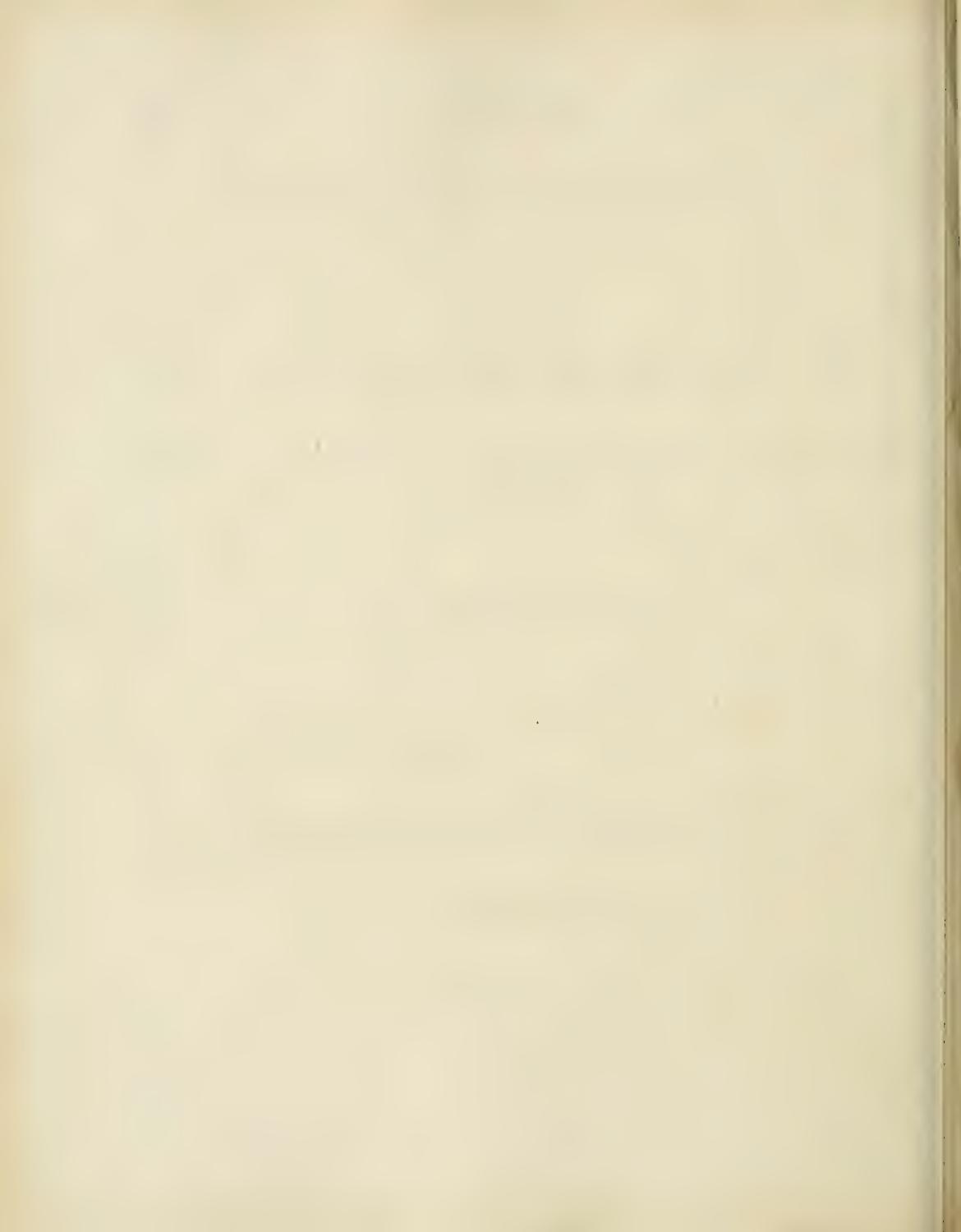
□

□

ON THE
SPHÆRA SATURNI
of
PARACELSIUS,

By which ☽ is vitrified into a Tinging Glass
by means of Ⓛ.

From a Ms.
Formerly in the possession of
THE ELECTOR OF SAXONY.



The following Poem are my letter from an
ancient Msc. which I found close to the Lecter
in my room during the 16th Century and was brought
here in London about 20 years ago by a Friend
of mine and Brother Philosopher who lent it
to me to copy out of it, which I pleaded.

It seems to me that these poems consider
the foundation of the Commonwealth & Work
then that concluded with the Deliverance at
the Plague in the year 1666.

It seems to me that the man who taught
the so called Commonwealth, had his knowledge
from the Msc. Time and August ages.

Preparation of the Philosophus t.

Take 2 ℥ O 1 ℥ Sal alcali perum, 1 ℥ com: O,
1 ℥ O in Crystals, Ahr & Hlss, pulvrae Lach
Jn. D. And mix the powder.

Put it into a large C. and let it melt
gently. Stir it with a red hot Tobacco pipe,
in order to mix the Ingred well, and pour
it out into a hot iron Cne.

This is the true t. for an art, of which
more here after.

T.

Th: Paracelsi phœnix alurne

Take to the 3rd part O² & 1st, for a hot or felice
or stinks 1st, set them near together in a C
in a fire, you will perceive a smoke of com-
philosophers h^o or even common good to upon
it, and blow the smoke away gently.

Out of this, said the O² and D have lost
the terrestrial inc livity, and their animal
remains alone behind, which is their last mat-
ter, an incombustible A, red and transparent
like unto a Ruby.

This A tinges D in fusion into fine O.

Item

make a M of O² and A with D, even one
by itself, as you know.

The next: Take take fine C 1 part D 1 part
O 1 part, Sph 1 part, A 1 part. See 2 O² and D
make into D^o which you e. d. mix.

now melt them down and pour 1 part
of O and 1 part of the D into it, which will
dissolve immediately in the M.

Now project gradually of your phœnix work-
h^o or even common good to upon it and blow
the fumes away gently and gradually;

continued

continue this operation, until the metals are no longer metals, but appear red, transparent and similar to a Ruby.

project this Ruby upon O or D, or mix this $\frac{1}{4}$ of O with $\frac{1}{4}$ of O, and fix them together by digestion into a Rx.

might be done in my opinion, with the $\frac{1}{4}$ of D prepared according to Madeslen Tauchsen, as the $\frac{1}{4}$ of D is the hottest and best of all the Mercuries of Bodies;

Thus you may separate every Solae $\frac{1}{4}$ out of a Mineral or Metal, and after Calcination and Reverberation, you may extract your reverberated $\frac{1}{4}$ either with S. V. Rx. or with sharp dist. if, or you may also calcine your reverberated $\frac{1}{4}$ with $\frac{1}{4}$ vive, and pass it through Chamois leather, what remains behind you may melt with the philosophers $\frac{1}{2}$ in $\frac{1}{4}$ vive in a Rx, and blow the fumes away, then let it flow in a curled Rx with the Quicks flux, made of O and $\frac{1}{2}$ aa, by detonation, until it becomes a transparent Stone; it is then our incombustible $\frac{1}{4}$, to transmute D into O. which is to be understood of other Metals in the same manner.

The Mineral of O or D is not the Metal, much less the Specie; the metal is not

the Sperm but only an additional mercury-like body, whence the open eyes concealed.

When this impure mass body is separated you will find in every metal its first matter, which we call the last matter; this is a red transparent body, brittle and fusible; this is the House of the first Sperm, wherein the power of all the nervous bays concealed.

Theophrastus Paracelsus writes:

"take the Blood of the red Lion, i.e.
the first and last matter of O, one
red transparent ♀ of O.

Basilius Valentinus says: "Take the

"King, and throw him before the Queen
Wolf, that the Wolf may devour him.
And after he has devoured the King, light
a large fire, and throw the wolf in that
fire, so that the Wolf may be totally con-
sumed therein, now when the Red lion
is satisfied his Spirit is become stronger
than it was before and his Eyes emit
a proud Splendor, bright like the Sun.
his internal Essence then can do much."

many

Many have erred in explaining this sentence
of Basilius.

They think if you pour O 3 or 4 times through
it, it is then pure enough; but mind what
we say:

Take the body of O, let it flow in a good &
very hot oil the basin, project gradually
of your philosophical t₂ or only common iron
upon it, and blow gently over the t₂ with
a small pair of bellows; this projecting of
t₂ and blowing continue until the t₂ has
carried away the whole body of O in fumes,
and lastly there remains one A, one incom-
bustible P, transparent like a Ruby.

This have laye immediately D into O.

Therefore Theophrastus says:

If you cause the sphere of t₂ to run with At;
the Lion on Earth, place all the planets
therein, or as many as you like, and let
them blow, until the sphere of t₂ vanishes
entirely, and the planets die with their
mortal bodies.

Even E^o proves its beginning, viz: what
a thing has been in the beginning, it must
be at the End.

It follows then truly that the last male of
O is its first matter, an incombustible A
P.

of the various elements with Sun, moon
and Stars generate by the power of God
and conjugate our Earth, as the man con-
jugated the Woman.

The Earth as the wife receives from the
elements and bears forth every thing accord-
ing to her will.

One generated by one body A, then, or it
is itself a Concentrated A.

The sphere of I_2 is nothing else but a violent
of a voracious, impetuous and destructive
quality, above all the mineral minerals,
in Weight and Color.

It is called I_2 , because its planet Saturn
~~is shadowed~~ is elevated above the other planets in
says that the
Heavens of
the planets
descent, but
do not as-
do end. /
planets, taking them along with him, it
is the Devourer of Instants, which carries
along with him and devours all imper-
fect metals and reduces them to a Chao-
Many esteem I_2 as the first mate of
the Stone, whilst it is only a Soluble

To reduce metallic bodies into O
and to my turn to understand the use
of Nature still better, and how to use the same,
attend diligently:

Let the body or the O into a T , and let it be
very intense hot and blow by the blast project
fire-ashes or your furnace: h or only iron
need remain, and blow the fumes away gently
with a small pair of Bellows; This method of
projecting the T and blowing away the fumes,
must be continued until the T has carried away
the body of your O in white fumes, and lastly
there remains one A and incombustible A , trans-
parent like a Ruby.

This is the last and first matter of O , the
precious A over cream and A ; when you S
into O .

O can be reduced into its first principles by
 T in fusion, as well as the O be treated L
with T and blowing the fumes away.

The Feldate Wood is our magnesia which B.
we use for purifying the metals in the A ,
because he still separates the pure from the
impure in the metals, and coagulates them
into a stone, transparent, into the best matter;
in this I have concealed nothing and tell you,
if you reduce a metal in fusion, by making
a L and be blowing the fumes of the T from it,
into

into a state of transparency and fixity,
you have then obtained an actual heavenly
A, which fixes ♀ and ♂ into permanent C.

Multiplication

If you dissolve this transparent A one with
its own V, which is common purified ♀, and mul-
tiply it in infinitum, it is then after such
a preparation One Stone and One Alumen full
of supernatural power.

∴ On the room of com. ♀ I would prepare the ♀
of ♂ according to Madecin Fuchs and use that
because Dachs and Glauber say that the ♀
of the ♂ is the most dry the most volatile and
the best of all precious.

It has a wonderful power; it is a clear mineral
V, to purify the bodies of metals of their im-
perfections, and to reduce them into a astral
Ethere of great virtue.

It is a volatile rapacious Saline or; it takes
along with it what it can conquer.

For this Saline or of & no metallic body
is too fixt nor too perfect; it deprives the C
of its body, and manifests its occult power,
and reduces it into the last and first matter.

In this last Matter or C, & can not
operate

which are in the ocean the last matter
is an active A, yet the t may ameliorate
and purify that A, and after its preparation
when the t is purified it self may dissolve and
augment it in Virtue and quantity to a
sp. / these words are very weighty! /

t is a key and a A to unlock all minerals,
marcasites, Talcs, Lincos &c. Whereof Theophrastus
mentions: that they are equal
to the purest C and D ores, that is: that
they do contain spiritual C and D, viz:
the permanent ore of C and D, the first
and last matter.

t can not take any thing from that
permanent ore, but the destructible body
and coarsest.

Take fine C 1 part, S and F made into M:
by t 3 parts, A 2 parts, D $\frac{1}{2}$ part;
put it into a good C, blow well, project
t gradually upon it, and blow the fume
gently from the matter, continue this, until
the Sphere of t is vanished totally.
you are not to understand, until the
Smoke or Colour of the t is vanished,
but until the F of Saturn, which is the
body

society of the metals, i.e. the space of Silver
is totally covered; because the receiver of
the Sun must appear to the Operator any
one such degree of the other metals.

Nota

Elaboravi A^o 1584 - 29 Maij.

Take O 1 part, pour it through $\frac{1}{2}$, i.e. purify it by
 $\frac{1}{2}$ Steel or filings 3 parts, purify it by $\frac{1}{2}$, i.e.
make a $\text{M}^{\text{t}}\text{S}^{\text{t}}$ iul: & 4 parts purified by $\frac{1}{2}$, i.e.
made into a $\text{M}^{\text{t}}\text{S}^{\text{t}}$ iul: 2 1 part and $3\frac{1}{2}$ part.

Take your purified O and let it melt by
the heat under a muffle, now project your
4 previously calcined to ashes, gradually
not all at once, then the fine D.

The $\text{M}^{\text{t}}\text{S}^{\text{t}}$ iul: beat to $\frac{1}{2}$ and project
this $\frac{1}{2}$ gradually upon your O & blow gently
and constantly over the metal, with a small
pair of bellows, until the fumes of the $\frac{1}{2}$ are
vanished, projecting fresh $\frac{1}{2}$ gradually and
blowing until the Transparency is ob-
tained, and you have the R.

Item

Take 5 1/2 3, fine O - 2 3, Steel or 3 Fittings
1 2, let these things melt well by the blast,
in a wind furnace, project gradually Saturn
of S.p.s.c. philosoph: 2, or even common 5, and
blow the fumes away gently, continue this
operation until the O and the 3 have lost
their terrestrial body totally, and their
Aroma or Life, i.e. last matter remains
alone behind, which is our incombustible
4, red and transparent like a Ruby.
This tinges 3 in fusion into fine O.

Item.

Take O 1 part, D 1/2 part, ♀ 1 part, ♂ 1/2 part,
2 1 part, and make them into Reguluses.
especially the ♀, ♂ and 2 with 5, as you
know.

Take the rounded 4 ♀, ♂ & 2⁵ and add it
to the O and 3 in fusion, let it melt well
with the 5, blow the fumes away gently
continue this operation, until the metals
are no longer metallic, but there appears
a brittle mass red or orange coloured
and transparent like a Ruby.

project

project this Ruby on melted O or D, let
them flow well together and return your
humble thanks to God for this great
Blessing!

Thus you have a plain Instruction
what Theophrastus means by his Sphe-
ra Saturni, and what can be done with
it, which I have here communicated to
you from mere goodness of Heart,
and from Christian Charity! Return
thanks to God and do not forget
to pray to God, for me!

Vale!

Addenda.

Take O ore, & ore at 1 part, & one
which is coppery or contains some &
 $\frac{1}{2}$ part. pound these ores Separately
in an iron mortar, mix them, scarce
and wash them, that no flinty or stony
matrix may remain there with, then
dry the powder.

These dried and mixed $\frac{1}{2}$ you must
calcine or reverberate in a clear flame
until

until they become of a fine deep red Colour,
and until all what is external ♀ and
volatile is gone off; this Calcination
or Reverberation must be done by a
clear flaming Charcoal Δ, in an open
vessel, unlined.

Nota

Some extract the ♀ out of Ore by an Rb
and then immediately fix it, and think
they have the true Central ♀, they are,
as this ♀ is not ingressive.

During such an Extraction with the
Rb, the wild coarse external ♀ is also
extracted and unites and remains with
the pure central ♀ and prevents its
Ingress.

This impure external ♀ must be
separated from the anima by ♂, and
must be reduced to its last matter
so often mentioned; because
the fixed Solar ♀ fixes that what it
lays hold off in the Δ.

This Separation is done thus:
Take such an extracted foul ♀, as we
have mentioned, reduce it into a dry ♂,
then

then reverberate your $\frac{1}{2}$ G. on an uncovered air
as it is of a bright red Colour; if it is not
become pure and soft, you must grind it in
a glass mortar, now pour honey rectified S.
upon this $\frac{1}{2}$, and the S.V. will extract the ce-
rtain tender central $\frac{1}{4}$ and leave the $\frac{1}{2}$ behind.
distil the S.V. from this $\frac{1}{4}$ in water vases.

This tender red $\frac{1}{4}$ reverberate once more
now in a vessel. Shut and lulled.

Project this $\frac{1}{4}$ in C or D.
or reduce it to a transparency, as I have
taught you, by fluxing it with t and by
blowing the fumes away.

OT.

Take the O ore ~~grind~~ it finely. Scasee and
wash it, dry it, calcine and reverberate
it open fire uncovered; to drive off the ex-
cessive burning $\frac{1}{4}$ in the A.

Then take it out, when it is now become
of a deep red Colour, first turn out, so that
you can grind it with your fingers, then it
is good.

This part $\frac{1}{4}$ treat with t, as you know
until it is a red sp.

O?

Proceed with recit. S.V. as before taught, and take the extracted pure $\frac{1}{4}$ part of the S.V. and mineral. It is a tincted C with plumb A.

Now take this pure A, which is one ℥, mix it with the quick p. Flux made of O and F, & by calcination in a C, and let it melt in a bed of $\frac{1}{4}$ viva in a tincted C, before the heat of double bellows, and it will become a red transparent glass, as fine as a Ruby.

Project this glass into melted D, or upon other metals, such as above in Mercury, they receive it willingly, and you will have O.

You may take your well purified 40° , after calcination, and treat it with well purified cotton F, and S, where the ana through Chamoi Leather.

What remains in the skin, is your A. Let this A flow, until it is become a glass, or treat it with S, as we mentioned about the snare of T, until it is red and transparent.

In the above manner you can separate every stone A, from its mineral, and after calcination

Calcination and Re-calcination. you may extract it either by S.V. or with a of it: or you may calcate it with $\frac{1}{2}$ vive, Squeeze it through a skin, and what remains behind you may treat with $\frac{1}{2}$ as we have taught, then let it melt in a bed of $\frac{1}{2}$ vive with the quick flux in a well lined C, until it is a transparent Stone; then it is our incombustible $\frac{1}{2}$ to temper $\frac{1}{2}$ into O.

You may also take the extracted $\frac{1}{2}$, whilst it is yet in the S.V. with purified $\frac{1}{2}$, and the $\frac{1}{2}$ will attract all the Solar $\frac{1}{2}$ out of the S.V. and mix therewith.

Finis
1798.

S. A. L. ALLEM. BR. O. T.
OR
A Q U A M E R C U R I I
of
P A R A C E L S U S

A Proces of Dr. Paracellos
written in old German iers in the ex. style of
that Author, and seems to be genuine.

These Verses are found in an old very Scarce
Collection of Processes, called:

Stephani de Paracelso vniuersi scriptis,
excellentissime, ab eiusdemque medicina Doc-
toris Manuale, i.e. Thesaurus particularium
Experimentorum ex autographis ipsius
Authoris Paracelso.

Basilea 1582. 8^{vo}

This whole Collection of Processes are certain-
ly written by Paracellos, in his very Style
and abrupt manner, often mixing German
with the Latin and his Latin and more so
his German. Sometimes very unsmooth.
His manuale is not found in his other
Works published in 2 vol: in folio.

The Proces.

Manuale Th. Paracelsi. p: 236.

Nota

- a sinchre can be mad in the man
as you make Out of Fibret.
On 'gentle fire let it happen
sake of the handd Skn. / & on part,
suppose him on a gentle A, until he beco
mes white and powerful.
of scelins of fine I take also one part,
and two parts of the elevated Eagle. / etc
mix this well together, and put the
mixture in a C, and lute a Cover on.
Let it melt well in a good Charcoal A,
follow my advice, and let it cool gra-
dually.
Break the Lid off and ^{take} ~~for~~ the Mass out,
and ^{before} ~~when~~ it is quite cold, press or Sque-
ze the S through Chamoy Leather or a
Linnen Cloth, and Separate the living
Thief / & vs / carefully.
What remains in the Skin or Linnen
you must Copel with Lead on a Test.

Composition

Composition

Now take one part of the ∇ made of the Thief,
or the Thief's ∇ , and one part of the moist
or running Thief, which you have made of, $\frac{1}{4}$ of D;
the Body of D, and put it into a small
Glass Globe, which seal at the top.

Digestion

- place your glass in a gentle Heat, the mixture is to become a ∇ or liquid.
- continue the Digestion until you see that it is become a ∇ .
- Continue the Digestion, until your ∇ dries up and becomes an $\ddot{\sigma}$ or dry $\ddot{\sigma}$.

Introposition

• place this $\ddot{\sigma}$ in a cold A. into ∇ . and regulate it again in a gentle Heat, until it is a dry $\ddot{\sigma}$. again.

• this you must repeat at least twice, and you will obtain a powder, which will tinge Rogues and pines, believe me. $\frac{1}{4}$ base metal, and it does it in a vast quantity.

My Thoughts concerning this Process.

The foregoing process is certainly true, but is somewhat dark yet. It is upon the same foundation with the Works of Artephius: See Arteph: in Salmon: Artephius's process is in Sia humida, this is a Sia Sicca at first and humida afterwards.

In this process of Paracelsus the mixture constitutes Sal altembrot, derived from Sal allen Brod, a phrase invented by Paracelsus, meaning a Salt which gives Bread to all.

By this Sal-altembrot the D is radically opened in the C, so as to yield an animated running f, impregnated and animaded with the tinging power of D. I shall for your sake dissect the process and go through it regularly, as I have done with others.

Process.

" a Tincture can be made in the manner as you make oo of Dr.

1. This means that with these Ingredients viz: Er, Or and D; or D cornea still butter you may make an animated Lunar butter per B; & think this is what Paracelsus means, although

although he works not so, but begins his Labour in via Secca (see O alembrot.)
on gentle fire let it happen.

1. The Δ is not to be a gentle Lamp heat, but a Gentle Δ in the wind furnace, a quiet Δ, unexcited by the blast, yet Sufficiently Strong to melt the D with the O alembrot. :)

2. Take of the hanged Thief one part.

3. The hanged thief is ♀, ♀ is a thief in volatilising the metals, and when he is sublimed, he hangs on the Superficies of the Subliming Vessel, like a Solid crystalline mass. :)

4. prepare him on a gentle Δ, until he becomes white and powerful.

5. Sublime the ♀ by a gradual Heat, until it is become a beautiful crystalline Sublimate. :)

2. Of Filings of fine D take also one part.

" and two parts of the elevated Eagle.

3. Copelled pure D should be taken; the elevated Eagle is purified Sal armoniae. :)

4. mix them well together, and putt the mixture in a C, and putt a Cover on.

5. concerning this O alembrot we find in Dr. Lemire in his Experimental System of metalluray, a thin folio Treatise, wherein is written; & generally

Dr. Hempt's
experimental
System of
metallurgy

Θ alembrot, a universal Menstruum for metals.

Mix equal parts of Fe and Θ in clear V.
abstract the V by distillation, enclose & re-
heat a little until the mixture is dry and
melts into a fusible Θ .

Virtue of this Θ alembrot.

It dissolves all metals, makes them volatile
and it extracts the first A out of the ar-
ses or metallic gravies, such as Nitrum Fe
 S_2O_3 .

Θ alembrot is still more penetrating, if
you let it run per deliquium into an Co ,
and separate it from its places.

Θ alembrot is used thus.

Stratify your metal with 3 parts of your
dry Θ alembrot, in a glass Body, coat your
Body with a good Putum, Set it in ..., and
increase your Δ gradually, until the mix-
ture melts. The Body must be low and
Wide.

When it is cold, reduce it to powder, the
metal is hereby entirely opened and re-
solved, so that a washed S. V. is able to
extract its A or Semiture.

If Luna cornea is 3 or 4 times stratified and melted with this O' alembret, as has been mentioned, it is greatly volatilized there by and adapted for Mercurefaction.

O itself can not resist its power.
We mean here a well made ♀ of O.

¶ Thus far Dr. Stempel, who was physician to King George the Second, and an intimate friend of mine, a man very eminent in philosophical Chemistry; he died here in London about 26 years ago, aged 93 years.

You see by this upon what foundation Paracelsus has established this process, you see likewise that ~~Artephius~~ his Art is a good O' alembret, where with, by the assistance of ~~Mercurio~~ or even crude & he volatilizes O' and D and thus ^{obtains} becomes an animated Sopthic ♀ in forma humis a fiscosa, or a Nutrum Solare et Lunare, that is ♀ Saphorom duplex. See Glanvius Proverbiæ.

J. Bockhaave tells us from Experience that by means of Distillation all metals without exception can be distilled over by P. In Paracelsi manuale p. 261 we read the following:

Sal

Paracelsi
manuale
p: 261.

Sal Alembrot or Aqua Mercurii

Take 3 parts $\frac{1}{2}$ oz, 4 parts Ox. reduce to 5
and mix it in a glass coated Body, like
a Cover on it, or an alembic to get rid of the
phlegma. Increase your A gradually, until
it melts into a mass.

Let the A go out, dissolve this mass per
deliquium and you will have an oo.
preserve this oo in a glass bottle stopped close.

$\nabla \frac{2}{3}^{\text{ii}}$

Take of this oo 2 or 3 parts and 1 part of
fine D in Tilings or in Leaves, Let it dissolve
together in a gentle Heat, and all will
be ∇ .

Digest and continue your heat until your
 ∇ is become a dry powder.

One part of this powder tinges 16 parts of A
or $\frac{1}{2}$ into the best D, resisting every trial.

thus far Paracelsus.

continuation of the process.

Let it melt well in a good Charcoal
A, follow me advise, and let it cool
gradually.

1. Sir Robert Boyle in his Treatise, Origine
of Forms and Qualities p. Oxford 1666. 12^o.
contains this Experiment upon D. p: 292.

He

He stratified plates of alloyed D with Zn in a D without CH ; he sublimed the Zn from the D, and found part of the D melted and opened.

93. In the bottom of the D we found a little plumper lumps, which it was scarce possible to separate from the glass; we found this mass to be brittle, of a pale yellowish colour of nearly the weight of the D.

This mass of D did like that of F , imbibe the moisture of the A, and within 24 hours was covered with a greenish dust of G from the alloy.

Continuation of the process.

Break the lid off, and take the mass out, and ^{before} it is quite cold press or squeeze the F through Chamoy Leather or a Linen Cloth, and separate the living thief of F virus carefully.

The mass must be beat and rubbed to F before it ^{is} quite cold, to prevent its growing moist and flatish by attracting the humidity of the A, then wrap it hard in leather or new linens to keep the F from it, carefully.

I look upon this F to be an animated F , animated by the opened D:

10. If what remains in the Skin or Linen you
must Cope with Lead on the Test.

f. This does not enter into the process, if
you do cope what remains, you will ob-
tain part of your D back again, but not
all, or else your running & could not be ani-
mated.

Composition

f. Now take 1 part of the Thiefs Water, or
the V made of the Thief, and 1 part of the
moist or running Thief: & animated by D:
which you made of the body of D, and putt
it into a small glass globe, which Seal at
the Top.

f. Here paracelsus has left us in the dark,
as he does not tell us how he made the
Thiefs or mercurial V; however I believe
that his O alembrot per deliquium, which is
a V of go or a Mercurial V, would answer
very well here, if it does, we understand
the whole process. :)

f. might this O alembrot per deliq: not be a
proper Succedaneum to Ripsley's Mercurial
V per Se? or perhaps the very same?

manuale
p: 261.

see what Dr.
Hemppe has
told us p: 6.

Dissolution

Digestion

" place your glass in a gentle Heat, the mixture is to become a V or Liquid.

; remember here what Ripley says, that his Mercurial V will dissolve common $\frac{1}{2}$ for ever and multiply itself thereby;

" digest until you see that it is become a V.

; I presume this metallic V will turn black and putrefy;

" continue the Digestion until your V is dried up and becomes an V or dry powder.

; if it putrefies, nature will regenerate it; and it will become a tinging powder;

Multiplication

" dissolve this powder in a cold A into V and coagulate it again in a gentle heat, until it is a dry powder again.

; this you must repeat at least twice and you will obtain a powder, which will lunge Roques and pions, believe me, and it does it in last quantity.

; the fixed medicine is to be dissolved in deliquum and must be coagulated again, in order to make it more Subtil and more

pe.

12. penetrating. This is to be repeated twice more, consequently 3 times in all; and you will obtain a powder, says Paracelsus, which will tinge sponges and pious in a vast quantity.

¶ I believe this powder can only tinge the inferior mercurial metals, which are $\frac{1}{2}$, 4 and $\frac{1}{2}$, into D, and not into O. ¶

¶ If we were to work the same process with O in the room of D, I mean to destroy and volatilise the O by Calumbrot in the C. & that can be done. We should then undoubtably obtain a Medicin which would tinge the mercurial metals into O and not into D. ¶

The War of the Knights

written above 200 years
ago
by

Johan Bernhard Priest and Bishop
of Bamberg.

Hamburg 1680.

with

The Explanation of His Hieroglyphics
painted on the Glass-Windows
of the Cathedral-Church
at Bamberg.

translated from the German
by S. 13:
1798

1. This is not the War of the Knights published
in Hermetical Writings.

, 186 The Lord Chief Justice pronounced Sentence
to the quarreling and disputing Metals, introduced
in this allegory by Sternhals, as so many Knights.
The Judge's name was
Mercury.

ꝝ says to O :

" Whilst Thou O O! as plaintiff against ♂ ap-
peals to me concerning thy nobility and nature,
and as I am well acquainted with Thy Origine
but am likewise no Stranger to the Nature
proper and Operation of the defendant ♂, I can
for the sake of Truth and justice ~~to~~ not omit
to declare, that you have both boasted of great
Things, which none of you Separately can
Verify. Thou O knowest well! if I ꝝ do not
deal kindly with Thee and unite with Thee
in perpetual Love and harmony, that Thy power
over the diseased Knights: the inferior metals:
is nothing. Thou hast mentioned my perfect
Knowledge of thy exalted estate amongst the
Knights: Thou has spoken rightly, because
Thy nature and power proceeds from mine;
from the sophic or animated ꝝ: Thy nature must
be retrograded and converted into mine, if
Thou meanst ever to be of any Service to
the diseased poor Knights!"

Thou

Thou Distant O ! knowest well that I do
perfectly understand thy Nature and Complexion.
This appears by the operation of $\frac{1}{2}$ in the O alembrot
in one of Modest Faelson's Experiments, where the Judge
shews his power in converting δ into running $\frac{1}{2}$:
Thou canst much less than O effect any thing
useful without my assistance and I am
a declared Enemy to the External diti appearance
and Thy dirty works; therefore I complain
justly against you both!

Not from a notion of Special Goodness and Friend-
ship towards my fellow Creatures. I will never
refuse to grant to Thee O a power to procure
Riches and I have often given Thee that power,
as thou will knowest when Thee and I did ^{in this S.} ~~in this S.~~
Sweat in our hot Bath, and dried ourselves
afterwards: recollect then what Friendship and
Services we rendered to Lady Luna which we
are able to do again, if we please.

Which however Thou canst not do without my
assistance. I must further tell you both f: δ and O:
that you stand both in need of my Counsel and
this whilst I can do with very little of your
assistance.

I have O hast said, that thou art the true Stone
about which the Philosophers contest; Dost Thou
not know that there are greater nobler and
more powerful subjects than Thee? And all other
metals

" metals, containing the 4 Elements as well as They
" do; dost Thou not know that there is a mother
" & Solaris of all metals and their greatest Substance?
" Is not, Sir, all Things have been subdued unto man?

" and Thou haughty O do not elevate thyself
" too much, as there are creatures of God
" far above Thee in power and Virtue.

/: So says de La Brie to Rennefort:

" I then, continued the Supreme Lord ♀, unite
" you both I and O with a perpetual union.

" Thou O! shalt henceforth not vex nor
" despise I, but I order Thee to make good
" use of its noble beautiful Red Flowers
" which I has got in his garden, for the
" sake of multiplying Their active power,
" Thou shalt unite with I in Friendship.

" and Thou I! I order Thee to accept
" and make use of the Sweet Leaven or Bee-
" ment of O, for Their food and nourishment.

and thus They departed, united in Friend-
ship, to be of use to all that knew them.

/: * when a Crocus I is ~~seeded~~ with OX, it ascends
in beautiful red flowers - this must be repeated
3 or 4 times :/

This document is not of Mercurius, but has been 95^o by
prosister, and is plainly a different work with the MSS. 1022.
Supplement

p:88. desire to know the use in the practice, I
would have you consider upon it the White
and the Red, you are not at first to take the
Bodys of D or O, although you may if you like
per se same. Note: but take Astrom or Peruvian,
Egyptian or Lime, S. S. or Peruvians.

It is the best of all known and glory, and
places himself on the seat of kings.

The Sulphur of S is the best, because when
there is mixed with the Verdins of O a certain
degree it can be made thereof.

p:89. . S: insure, coals and Subl. to coal,
and animal all the fittest for the art.



1. MSS. 1022

one S is not attracted by the magnet, and one
O is not Vulgar O.

p:90. put the Red man to the White wife into a cap
a round apartment surrounded with continual fire:
warmth and leave them there until they be
come a philosophic liquid substance.

p:90. mind to place your vessel in warm ashes
" and in such a manner, that you may keep out
" the gl. s, without moving it, and in 40° over
" it will appear like pitch. On the very morning
, let the heat be easy and soft, until there is
" a harmony between Δ and ∇ .

p:92. The Matter must never be taken from the Δ
, so as to cool, or your works will be destroyed.

The Philosophers Work is perfected with
" easy Labour and but Small Expences, in every
place, at all times, and by every man that
" Knows it perfectly if the true Matter in
" sufficient quantity be at hand.

p:95. δ consists mostly of a Coarse Δ , yet
" pretty fast, yet this coarse external Δ must be
" removed into the Scoria.

But if the external Fictile Δ of δ is ex-
tracted without destroying its first nature,
and if you know how to cause it to have
" Incess into Luna, δ then gives the Colour
" of the highest O of Ducats, and its texture
" cannot be washed away by $\frac{1}{2}$ on the Test:
because the dryness and astringency of the Δ
of

of δ attracts and perfects the first humidity
of δ , and his pores are shut up, that by so
the Cupel cannot penetrate nor expel δ .

But if such a δ of δ was by himself or
alone on the glowing Test, without metallic
lunar humidity, he would at last be forced
to leave the place. : He would stay if he had a
Car Ferment:

Johan Henckels, p.

His Hieroglyphics illustrating his foregoing Process concerning the Tincture of δ .

The first Figure : My Explication
a man in iron armour is cut as far as I understand
to pieces, lengthways.

Subscription underneath

the power of the terrestrial / divide Steel or Good δ
Ring, δ is gone : his δ into convenient longish
several, a Retention of the ring, yet thin Lamella
 δ a courageous Hero is / cut off with Springs
is called.

Figure 2.

The man in iron a man, / suspended you Lamella
now cut to pieces is hung in a roomy glass body,

ups. on the Gallows. surrounded
with a Wall.

" Underneath is represented the Sea, and a fiery man stands in the Sea, spitting A, which causes the Sea to evaporate.

Subscription under it
" I have by my fiery power
prepared a Saline Bath,
composed of two Fighters,
for the punishment of the
bold Hero.

" Over this bath suspended,
he shall for his committed
crimes be suffocated, until
the Rust-coloured mar-
row is extracted out of
his strong bones.

over 5 or 6 $\frac{1}{2}$ of Vp, in
such a manner that
the Lamelle are 3 or 4
inch above the Vp.

The body stands in
it over a gentle lamp-
heat, which causes the
subtil acid fumes to as-
cend and to corrode
the Lamelle gradually
into a crocus or rust
of S.: /

1: The two Fighters, an
expression made use of
by Basil Valentine, Scien-
tific & O: and a O: marin-
e, regal: &c unid.,

Figure 3.

"represents a man with a
Cups in his hand, into which
Cups he throws an Eagle.

Subscription under it

The Sweetness of the Vine
is gone. its contrary has

/ the Eagle is OT;
OT is a or of □ united
to Sea-O. this is to
be put into highly rectif:
S.V. and is to be unised
by several distillations

conquered in order that by
the power of the Eagle, the
very old may be extracted
from the black cottoned man
now in the Canagous

Corrobations, until
it is become the celebra-
ted double animal and
Vegetable Menstruum.
which extracts a Blood
red Ty. out of the first
Rust or Crocus of δ ,
for its Subtilisation
and Spiritualisation /
in the womb of corn: Θ , /
and the Θ or double volati-

Figure 4

represents the Eagle, quite
dropping wet, flying away
out of the Cups, and there
remains nothing in the Cups
but a Red \varnothing .

next to the Eagle is written
O! I am sorry to be deprived
of me Royal \varnothing .

next to the \varnothing in the Cup
is written:
"Behold! my Trace is become
like that of Adamah, and
I am departed out of this
Life."

Figure 5.

a naked human Corpse is
creased by \varnothing and is placed
into a vault under ground.

After you have ex-
tracted all the Ty.
from the Crocus δ ,
with the double Menstrum:
distil the Solvens from
the Ty in Baln. Vars:
until there remains
either a red dry \varnothing
behind, or leave it moist
and thick in the form
of a fine deep red \varnothing of δ .

Adamah - Red \varnothing

The red \varnothing of δ is to
be a burning candle
in a vessel placed in
a gentle warmth over the

1. D - ♀. " Two Women walk with
" the Corpse the one on the
right side looked like
1. D: / a Queen, wearing a Silver
" Crown on her head.
next to the Queen was written
" the Bones of our Hero
" are dried up! His power
" is vanish'd!
His Blood comes over me. The Tip of ♂ is capable
" me and my Subjects! to transmute D, ♀ & 4 and ♀
into ♂.
1. ♀ / " The Woman on the left
, side arranged in people
, sad and enveloped in
, her garments, bears the
following Inscription
" O my Brother! my Bro-
ther! could I but die for
" you!
" I expected you would
, rejoice over King, and re- : this is the Tip. of ♂ with
" deem or liberate our a Cer. Ferment.
1. D: / afflicted Queen.
after these 2 Women, fol.
Followed a King of a very 1: a King, i.e. the Solar
sad, afflicted appearance. Ferment
with this Subsuspion.
, my dearest and faithful.
I shall go with Thee to : as to be, interfused with
the the

The Grave!

the &c. of & as it seems:)

Figure 6

represent a Sheep, that Breaks
into a House, with this Sub:

Suspicion

"Behold! a few days are past, /: Some time of digestion
since his Master rests. / is past, since the Glass has
perhaps he has got his been placed in a gentle heat;/
Jewels about him? But,
what do I see? It seems
that This Corpse has been /: The matter is become
put somewhere else? changed, so as not to know it;/
Here is nothing but the
red sweat. This might /: a red Liquid;/
be sold as a Relic of
a Saint!

It is of Royal Blood, /: it contains a Solar Rp;
and yet it is despised by /: many despise &/
many.

But if it should be found
in my possession, they will
condemn and hang me!

Come! I'll pour it
out as the Street is covered
with Snow, at /: the blood /: It will soon be congealed.
will soon freeze, and will
be Swallowed up by the /: and will become the white
Snow. Top.

Figure 7
represents

Some passengers, one amongst
them gathers the tinge'd *(Op. rubra)*
Snow, with this
Subscription

"This should not lay in
the Street! It should be 1. Multiplication of
placed a man in its former
Bed, that it might be pu-
rifed, and that with this 1. the Red Op. is to be multi-
Blood the King's Crown, plied with the first 100 of 3,
by imbibition may be made and is to be imbibed and
7 times more ponderous. fixed 7 times, I believe; /

This is our Work, to ob. 1. the latter End of the
tain and qualify the Sulphur allegory is dark! /
of 3, to give him Ingress 1. from this it seems that
into Luna, in order to tinge 1. it only tinges D, and no
D into permanent 4 C. other metals! but in another
Serum est. part of the proofs, the
Sternhals. Reverse appears! /

Fines.

1. perhaps we may learn
more of it hereafter, if
God pleases! /

The

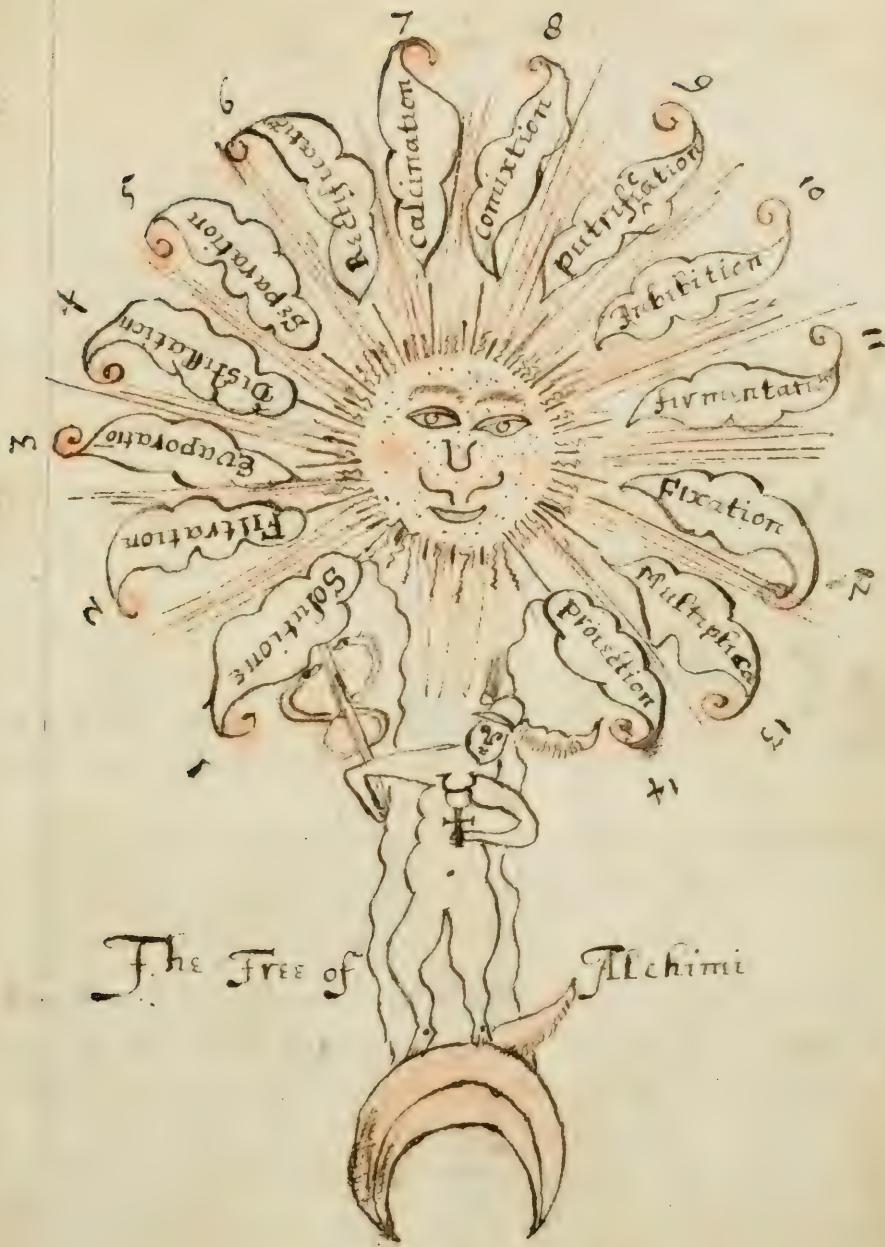
Key of Alchenuy

BY SAMUEL NORTON.

1577.

The Key of Alchimie

These, which y^r highnes heire doth see,
Are leaues of Hermes secret tree:
Through wisdomes love wavelie brought to pass
By sowing seed in womb^s of glasse:
And given they are, to let you know
The garden where such fruit doth grow:
Elixers three so called of old
For health of man, Sunne, Moone, Silver, Gold;
This soile is dew'd by Imp^e of Saturne,
Whose fire Dame Maia did imbrace
The crooked god, whom lovinge dame did wed
With heat doth cause our tree to spread



The petition of the Author to Alchimie

Alchimie, Noble muse of all most worthy praise
 Which bring'st dame natures secret lawes to light
 In Sphere of princelie minde against thy selfe
 From whence at first thou chose to shone in open light
 If Love of love allure thee to lodge in Hermes brest
 Then fasten foot, and staine thy steps, here is the place of rest

If care of patrons mightie hand may thee inflame,
 Or if thou hast regard of Pallas gift for witt,
 Or seek'st a name from princes seat to fetch thy name,
 Alchimus greater heere in regall chaire doe sitt:
 If Calids vertues were the mōke where at thou didst shott
 Draw vp thy bow hit right our tree doth yeeld a greater fruit

If Sicill Isle, like center set in waves wide,
 Or vnu of emulis port in Roberts Kinglie minde
 Dut thee provoke; in this our Isle, oh muse abide;
 Where equall soile, but Prince unmatched shal y feare
 As Pallas did for witt, the rōut of greekeish dames excess
 So free among European states for wiſdome beares y feare:
 The person apt, place fit, good wife goe royne y with y best,
 Sith fate doth thee assigne in peerless Queen to rest;

To the most vertuous magnificēt
and Noble Queene Elizabeth,
Queene of England, Fraunce &
Irelande defendor of the faith etc.

I reade that the Persians, both taken w^t an
inestimable love of their Prince, & w^t a
vertuous regard of their dutiēs; indeavouring
themselfes to shew, what affection they boare
to their natural lord, & King, Establishid a law
among themselfes, that none myght presume to
salute his reson w^t exotic guidis: whereupon
theire Ruler intenciong to salute y^e Soterius,
did present him w^t some of the most vertuous
thinges they hadde al custome, noe doubt, deser-
ving great commendationes, and not a little
to bee allowed of, as that w^t y^e Naveth: unto
vs, two exellent patternes; The loueliest and
dutifull Persian late, towardes the Prince,
and the good government & vertues of their
King; w^t so deuote Hiereth, w^t the love of y^e
people; Encouraged therfore by this xcciam
example, and bring no less caried away w^t
dutifull zeale, then any Persian whatsoeuer,
carrying w^t a faire more vertuous Prince
& a greater government, then the Persians,

I am desirous to salute your Majestie, and to
most humblie doe present you w^t the most pretious
Jewell I have nothinge mistrusting but that y^e
selfe same causes, w^tch mōved the persian
King Artaxerxes gratesfullie to receiue the pre-
sented handfull of water settēd from the
rivers Cyrus, will also stirre your liggies,
not less favorablelie to accept of this my hand-
full of water; first for that the wills of the
greatest were equall, as also in that it is deuromo-
ted from as noble a river, as that w^t fode the
name of Cyrus; in respect no man of Artax-
erxes caused it to be put in a goldē flagon: I
mean that this my mōving settēd out
from y^e most noble fountaine of knowledge
the great secret & rige of the clauient learned
Philosophers, by me sp̄e presented unto y^e
Ma^t, y^r liggies respecting the same by meane
of my weyting; and yet be by you put vpon
Ante the golden flagon of your understandinge,
Thirdly, therē falleth out a chalē whereby
you to find this my trāvelling as acceptablie
to be received, as did the persian by lew of
more labour & studie; for the persian
a lonlie ejoying the King comming; rām
speedlie downe to the river Cyrus, w^t beeing

6

meere at yond. His laboure was not great; But
farre more easier yado it beeue forme w^m Mr
Hamblet to make a new vassage lyng vpp^t the
Aves. Then to yate vickid out his science from
the dark knyghte Semblis, & parables of a
our writers; w^m geyn hem selfes conesse of
hem) Envolved it in Clouds, Excluded it in
tropes; & obscured it in figures, so hē end
that it alone shal be knowne to hym & to none
other but to hym whom it liked hem to ac-
cess w^m schollers, & children; betweene w^m geyn
it passed from mount^y, to mount^y; Not wondres
therefore shouess it hath), & is soug^t of many-
& is found of fewe fewe: In respect w^m geyn of Ro-
duing Comwart^y our travailles w^m hē labours
of Hercules; For as her^d a matter is it for
us to mortifie hē, as for Hercules to sat^r)
hē swift stagg in hē madden wood; w^m geyn
the Poets faine^d did flye; As yare for us to
elense & rectifie our stome, as for Hercules
to elense Agens gate of dung; Als yare for
us to shed hē bloud of our green Lion, as for
Hercules to slaye hē Lion in Memra; Als
yare also for us to obteine hē skil, & sciente-
Als for Hercules to conquer Atlas w^m his Arts;
The

7.
The like for his other labours wch are from
the Philosophies of the Poets alledged; wch are
to shadowne his art; they enthe us easie to become
by, as farr as the proverb, as to wreft the club
out of Hercules hand; altho' it fortunat-
ely in maneres unlooked for, to fitt upon
the secret bosomme booke of Pindar, wherby the
fine groundes are discovered. Of wch having by
chance founde so many to bee true, altho' little
doubting of the accomplishment of his rest in
I thought it but a point of dutie to reveale, u
and now the secrets yere of unto y^r High-
nes bring hote your Subject & servant
And so muche he enthe because being about
Caudlemas last in great danger by sicknes;
at wch time, ther was not any one living,
yt more gretted me to thinke on; then yt
I could not be a meanes for reviving againe
of that, wch had so longe lain dead; In wch
I had founde such great likelies goodes faire tokenes
& tracie of practick wch I feared me even w
sicke as I was, to labore ryght earnestly to w
finishe the translationes of Pindar his bosomme
booke, Not that I thought your Highnes, w
unable to understande the Latine, in wchome

I know betw^y your greete, wh^t divers other
languaages, & stans, to yale taken deere soote, &
but that a more easie waie of yeknowyng names
myght bee desyred for the better understandyng
of thy art, wch booke I haue erredde but it
myght come to your Ma^t gude, not so much
the booke it selfe as for my owne lette
relect^e; wch shoud haue beeⁿ sent to me
never, wch a ryght conesse & iudgement of
relecting in thy seyl, ffor hevynge some feare
are we y^e knou yake the same wrothes yet
fabe they failed in wroches, not by the fault
of the Author, but by thys owne folies; But
wch is seeme I haue to refelle unto your High-
nes what I woulde haue done; seeing that sick-
nes is escchede & healede, wch ames I haue in
this volume lxxly set forth, myght more then
thy booke contyno, or my selfe at leut
time citise know or expugnat ou; wch since
I haue in practise founde out, to crafe here
fore from thy wch I woulde haue done, & to
done to hat wch now is to be done; I entred
furthe in practise o^r expugnat to haue proceeded
to the end of thy wroth, & even to haue re=
vealed it unto y^e flaignes; but being detained
there

9.
Fare from by the advice of a certeine friend
of mine learned in the lawes; who informed
me that my doings would come w^t my
conuass of the statute of multivires; &
wished me to deale not further till your w^t
~~Ma~~^{the} weare upon advertised, or y^e Lure
obtained in that behalf; w^t to attiebe
A onlie effecte ffit way; to oren to your
Highnes this art, that fare by you might
eoughly discerne, that A neither attempted
f^e dealing f^e f^e w^t out sufficient ground,
neither w^t friend, or collusion to abuse any: But
that I soone abusid, that this art might ~~not~~^{the}
tute effect, and bring brayg to y^e p^r ~~Ma~~
might gare body the knowledge, & use thereof:
In the working of myce, they falle out an
many things very detestable to the ey; that
that it passeth the bounde for manis alteration,
& change; and from a bodie by derivation to
no bodie; from a solid & compact substance,
to water, & liquors; from hard, to soft; from
soft, to hard. From fixed, to flying; from w^t
flying to fixed; from gross to pure from pure
to gross & so to rare against; from teate to
solde from cold to heat; from coules to
Goules.

10.

Soules; from Element to element; from un-
fulness, to emptiness; from emptiness to fulness;
from unperfect, to perfect; & thence, for ever to
abide; In whiche alterations, Nature is discovered
unto vs by Natural causes of all things
vegetative bearing life, & being under the in-
controllable order of the moones; so that the
great secrete of Philosophie; assured in supe-
riority ab inferiorum causis shall openlye b[e]
bare & discovred before your Assemblies; that
you shall see your selfe possessed w[th] an
inestimable knowledge of all things natu-
ral; yea, miracles & wonderes shall you see,
for what is see, shal will & markeable to see
the rare & wondefull metamorphosis; or the in-
studie fixed Steele of nature hidynge fire
become volatill, or flie away in smoke; or
movinge quicksilver, to abide in stedfast
mass; Brittle glasse, to suffer the gunnes;
Soynes to become medicinable; Gold & Sil-
ver to be votable; Lime to remove yre &
sicknesse, & Lead in vertues exceeding all;
To have almost the sweetnesse of sugar; &
last of all; Minerals & deadlie poisons, to
be some perfect medicines; all which are

115
know will liggellie bee done, and are not of
great difficultie; If thynge therfore soe in
contrarietie in kinde be brought to vays be-
tween wchome, therre is siche contrarietie,
as difference in nature; as from hard, to
soft; from hevy to light; from brittle, to a
bend; from busaborie to sweet; from vni-
son, to reperbatib; how much more easies; a
therree then may matters goðorish, o) sil-
veris, between wchome therre is vntoed, as
agreement, & in kinde be brought to
gold, o) silver; o) tyme, whererin we finde
graines of gold; o) silver in lead; & this is
more to discerne by meane of surg as
ignorantlie condonne the art for fasse, &
the Artists for bequilles, o) deceivers; In-
deed deceivers are esy; o) good way to a
know the false from the true, is tyme; &
the deuiders alwaies make it a matere
of great cost, whiche true Alchymists know
to be most false, & therfore affirme it to be
of little exayle o) cost, as indeed it is not
siche as any man neede to vndoe or gin-
dee himselfe for; o) no other infallible rule
will I give to know them by; If ther bee
talked,

fallede w^t the touching the matter of the stone,
 they are alwaies in malcouns w^t g^t, Arfunk
 cruse o^r o^r C. If you demande what menstru
 is, many can tell, that Raymond writefe of
 Aenstrue, but if what it is they cannot sans
 we. You if you require of hem, what fer-
 mentis they may versayns tell you gold, e^r
 silver, But if you ask them the manner of
 solvacion, they will sayne, ignoramus, w^t they
 ever therfor is ignorant in any of these
 thinges, never trust hym in our phisologie;
 But to remoue suspect of sinistre dealing in
 my selfe, Let this my wrigeting suffice
 myself, from point to point is most plainly
 set downe the order^e manner of every a-
 tching; Take only of the ex parte, of w^t w^t
 free haire in the end areare an estimate;
 w^t see by unto your adiugnes, yt may bee u-
 evident, that the 1000 o^r 100 w^t the
 common fumastors sond o^r speake of for
 the performance of the art, are not to bee
 confundid therin; Wherefore Guido es
 Dixit to die, write^e; Off one saying
 that ourles bottomes are not to be turned
 up; for things of great soft are not needfull
 in

in our art; & by other affiueres; that
 thinges of great ex parte are not yesse
 required; & thys to be liess, wch yee wot
 thy art to be of great wch; wch aboute
 it to be accomplished by gods grace, re-
 sonable expences & conuenience of time,
 It resteth now there fore that I finish
 xx this my ende Christe, wch two man-
 ners of requestes, where in I first beseeche
 of god; to send v^e th^e long life wch in
 prosperous daigne, to the aduancement of a
 greate glorie, the subduing of y^e enemies
 & the confort of your true subiects;
 Last of all I most humblie desire your a-
 dresse, to accept in good wch, the greene
 fruct of this my montnes travail, wch
 althoughe it bee not so exellent produced,
 remayned, & remayned by me & my wifes
 as I wold wsh, & were also requisite,
 of bettes leasure to be servd, yet my god
 is thy faultes & imperfectiones where in
 committed, shall be tollerated by your ma-
 tress accustomed &lementie & redient consideration
 from s^t Johs in
 Cantabrigie the
 20 of July 1577

Your ma-^{tress} most humble
 subiect & servant in
 Bonds of Loyaltie
 Samuel Norton

The Preamble

If I shal (righte renowned, & magnifient in
Prowesse) goven in this my tractise, to a
set forthynge less shew of thyse rare doctrine, & gen-
erall to putt been x*xi* among the chymicall
writeres, w^tchon me thys fore; It beseech^s y^r
Mignes neytur attributes, nor impute yt to
egoritall; ignorant; nakedness of skile, or a
insufficiencie of art, but rather to that I have
been bound by vertus, stirred by good will, provoked
by your infinite vertues, & alwayes warred
w^t my affectionate desire, to doo ouer me that
may invent, though but a litle god to bee
acceptable unto you Ma^t; hating directed my
ourselv^e another way, & sent my selfe to
another exerse; Namely in xlaine woodes,
& secretes of clift, not w^t fickle vertes of
obscuring; to set downe of oxen the materiall
course of practises contained in the secrete
of the exiles exiles (stone, both) for Physick
as also for vert, w^t found of truthe Law.
fares as I gat yone) for transmutatione of
Metalls; In w^t doing I shal not greatly
differ from some of the Philosophaers forego-
tens; Morein the Romane wrote w^t the
vertues & rarenes of King Calid of Egipt,

15
þeret instructed þim in þe sciente, Aristotle
þtured by good will þer bare to Alexander. &
imparted þe same to þim; Of later yeare
Raymundo taught it to King Robert of Sy-
cill; Here it was to þ^r Dugues great
Grandfather of famous memorie King Edward
the 3rd, in whiche time þere were þe
þreoun þ ean right well receve, þat þe þe
þlet; of whiche 3 of þem were favored by
þking and were laymen, þe residue were rela-
gistics of þreoun Falton Monk of Cartesburie
was one; My great grandfather Master aratey,
þe tred our Noble George Aratey Chancier;
þe 4th Maroun Bishop of Yorke to þreoun
Aratey wrote of Medua; þe laymen which
were favored of þe King; One of þem was a
strange borne in Lorraine, þe other nigh.
þe mideast of England, þe 3rd of þem a
nat my great grandfather þimselfe, being
of þis þribie Engander, divers times an Em-
peradour for þim, & one also þat wyl
þimselfe here þis fortune crowne (as
þe treacherous Earle þerdrove þe King
unto, when þe war forced to flee into Bar-
gonie) if þreoun þ not a little wonder, my
þe would not impart it to þe King; & .

Yet

Yet in his booke I finde that he was willing
to see to; y^e some great fault in his king y^e
not letted it; for in his booke after a mon-
ning f^rst he saith;

The ruler King Edward was nigh tyred to
Assume gadd not lete hym ryete fro
But surely fynde somtyme w^e y^e year
W^ell not bee together in one place

For further see addere

Gratia tradatur peccatum dum dominatur.

That is to say

Grace of Consolations

It desirid w^ele hym y^e communicatio
Yet boty in the beginning and endynge of his
booke see after a remouyalle kind of maner
gretly out, f^rst, that science shal happen
to the Kings of England; where his words
are founde to be on this wise

Yet oure thys scientis as I understand,
shal greate lyke ignor the corone of enylond

Open in this land that rayne a lond,

Wher shal come god above us all,

These latyne veres in the beginning of his booke
be to many to long to be recited, -
but that w^ell it most of all desyre to come
to vs, it f^rst w^ell see putinates in

his

17

of thys pyncte were secretnes of hym
stone to be revealed to all kings of this land
it shall be found by fate;

By thy fortune & by thy grace
& a woman faire of fate

And wylt know? Oh Queene! whether it be
by selfe or no: I rede not thys entayle
Mystrie, ffor if meane & free by, to present my
selfe as able to performe it, althoug' I have
it may be by thy Maie littened from danger
of lawe & in thy mean tyme, thys my n
writynge, wylt see. I termyn Clavis Alchimie,
shall serve instead of a key, to open
discores the philosopheris reseruaries, practises
& locked vñ sentences; wylt they have so
excellente locked vñ, vnder a mantle of phi
losophie, so ffor intent ffor it might bee ffeare
to lose, being a thyng of so great vertu,
brought from thy rido vulgare port; as also y^t
it might not bee attained, of thy vngodly
& wicked persones, or uttered by ffor devill
possesed minnes, as also vsing it to seke
theire avertites, or setting there by to attame
xlysh. Hys gentle devises, would be fgood
to runne revaling into a thousand outragies
& mischiefes, to thy great abusing of thy clif.
Leaving

bearinge the displeasure of God, causynge the
 Exhalion of blode, & ruine of nations, w^t
 Subversione of Estates; and therfore right
 ffor there were t^eut wrotes so vnlawfull, or
 disclosed ouer so vncertayne that one myght
 have founde just cause to blame him; no^t in
 care to finde a blake swanne Alwynne, her
 Monarts like, yt recorde Alwynnes to rem
 roke Mistolle for want of Secretarie. As
 little cause had also Rytter Agg^r w^t enys
 t^eut note of iuxfectione of Iulie of w^tome
 it is written Cui claudit sua cognata nulli
 est per ars p^ond my geardesates to vespisse Ar
 maxoras in t^eut respect for a gentle manne;
 for s^r J^r am t^eut if they ha^t received no
 more secret instructions from their m^{rs} by
 monys, or els ha^t ha^t no greater knowledge
 after hem t^eut ha^t from thair w^torts; Alwyn
 ande shoulde never ha^t needed to finde fault
 w^t Mistolle f^r M^r, nor Egynas Weston
 to ha^t seemede Armaxoras so gentle a m^r
 nor f^r f^r to ha^t raised t^eut exect on Raimond
 w^tesse writing ys^r they forake plaine, yt is to
 people, w^tys^r of hemselfis beside, are alle to
 understand, as one brother may another; And
 surely in my opinion, ys^r in any place he
 was

19

was overcomme, it was in tēsē booke, first
in his Exhortation to the coronations to King Robert,
and in his Maȝeȝt, regis coronatiȝ wȝ he-
worek et galoratiȝnes, e) his booke de festa-
mento et Codicilli, whereto it targeteth to bring
ȝ into water redy for separatiȝnes but fare
wȝt out conuersion, is tē transparent ston,
wȝzere of ge ȝō bargelis intreated) in his first u-
booke de quintessentiȝ; e) in 44 canon; But
þing we are now entred to speake of his
merites as shal bȳtred vlaineness in tēir
woork, þat tēereth posteritie myȝt bee in-
structed; þere is none þat gab delected
more trouerendatiȝnes & gōnes, þen þat
our owne countre men; of resoun, þe wil
name two, þe, e) George Dixie; wȝose u-
woork þe judge were by some divine vic-
tience of God lett to see remouing of þose
excellent arts; þat þey shoulde not bee u-
iden, e) lie deað amonge þis ȝeir, as
cleaneed god to hys xx for his attuinement
et tē pāme; þe vidore countre of Nifield
taught how to handle tē busē, and to ex-
tract tē mentur; But our noble Dixie
resoun þe cannot suffitentlie extoll; althouḡ
some þere be fayre myȝteliȝ Indeȝe
against

against you, wchall I win reueue obte to telle
 owne errors: Yet Nixlie not to blame; but
 fyrst aby mistate Nixlie, & understande him
 not. I take God to witness; I never yet found
 false Conclusions in Nixlie, but hat he derost
 test in his w^t is poete; & therfore I
 must needs say that Nixlie w^t alone lie y^e
 man: for beginning w^ter the beginnynge;
 & tenyng not; but xlainte shewynge, gow
 to beginne, gow to contynue, & gow to finissh
 & make perfect; And as he is no secret in
 the art, w^tit; he in xlainement shewynge not,
 se delys he above all t^es writeres of the world,
 even the secrets of yudgynge the ferment;
 for in vaine is all our laboure, though we
 were attaine to the stour, if we know not
 how to ferment it: w^tit; it so easie a
 secret, that gitter too shoulde never finde
 it in any one elutes; Methfere shoulde ^{not} yet
 speake w^t Danie shat ever came neare it;
 w^tit; me once, or twice perclere of clens^e
 operum; till at the last bitter waying my
 Mr^r Nixlies wordes, I leuened to stand before
 w^tit; I was wont to full; for see it is,
 w^tose onlie fand y^e shoulde away; & in
 sturcking stour, w^tere at men viciarie

flour

felle, & hath made the ground leare; alonely
 Ptoleie hath the voice of the vegetable stone,
 of the mineral also he wrote right learned
 lie, plainlie, & well; Althoughe Gretter therin
 deueth the best; from whence Ptoleie almost
 hath it veroutly; yet witness of them both
 reveale the minnes how to extract the
 Lee virginis or Menstrue from a lour by
 him selfe, witness since that time hath
 bene Ptoleie ffor forty yea the learned bro-
 ther Theophrastus Paracelsus; the man whom
 we know so herlike, our daish Gallus n-
 mastisse so ferlie well, & baitinglie knowly
 it may not for minnes sake say swor-
 ting, like others, that barte at the Moon;
 But now as concerning the mineral
 stone, I will set downe what experiance
 hath learned me; Deus gave I credite in
 minnes of reamble declared those Autopis
 to y^e Litteres, in wch^e words this is most
 plainlie to be founde (but yet never ther)
 downe nothing so plainlie, but that it is
 exceeding philosophically enowgh; althoughe
 shadowed or shrowded w^t a more less man-
 tie or vniuersall; the rest before of my
 reamble haue shewen forty tyme divisions
 of

of my booke w^t the significationes of ob-
 scure names, & royses of art; The booke is
 diuided into eight severall parts or treatis-
 ses; whereof the first entitulat^e of the
 practises of the vegetabile ston; The sec-
 ond, of the mineral ston; The third of
 the animal ston; The fourte^t treatise
 the fermentations; The fift^t contynent, the
 unyed ston; The sixt^t the amorphitane
 of the transparent ston; The seuent^t
 the clivie ston; The eigthe^t sheweth rules
 of multiplication & profection; So much
 the last part therfore, let vs come a
 little to explayne somme termes, wh^t may
 seeme at the first some what difficult to
 understand; Therefore the deuisiones
 inuiding as many as in them lay, to a
 wonder theire writing^s. wh^t obscure for-
 mes did not axellie vse to name the met-
 alles wh^t they accustomed names, but
 sometimes wh^t devised names of circula-
 tions particular inventione; but most com-
 monlie they gave them the names of a
 Planets, as unto Lune, saturnus; unto
 Sun, jupiter; unto Iron, Mars; unto quic-
 ksilver, Mercurius; unto copper, venus; unto
 gold,

23
Sexto, Sol; et vnto silvæ, Luna; et marked
tym w^t the characters of the Planets;
As for Jupiter, ♃; for Mars, ♂; for Mer-
curius, ♀; for Venus, ♀; for Sol, ☀; for Lu-
na, ♪; Lead also is by Rodigerus named
Capricornus, being burnt or calcined
they call it Alinium; so white Anax-
agoras; Burnt calcined they name ~~that~~
Cerula; Iron Crokeferr, or Crocus Martis;
Quicksilver calcined w^t corrosive water,
precipitated; O. w^t deis O pulverized corrosive
Sulphurite; Coxes Calcined ses Adust; gold
or silvæ, Calces varroas; More over, when a
they meant to gyde they materiall of the
vegetable tone; they then termed their
Lento, Land of Nytaloyges; C) being cal-
cined, w^t they afore termed Alinium they
name and Adrop; e the gummie w^t for
vegetable wreath proceeded, y that matter; in
they call Seron; The oile w^t proceeded of a
great Gummie Menstrue, Moreover they per-
med the Gummie, the green Lion of the
yle seyges; c) this Menstrue is called the
blode of the green Lion; The liquors w^t pro-
duced from that, they have the names
of elements; for imitating the lawes

. and moste nature, we see fewe operations before vs, as a vnl of feare of nature; for whiche was fower elements diuided out frome.
 That, wch is termed ~~the~~ ^{the} out of our
 prime yle, wes diuided, or sevrate fower sub-
 stances; wch were call elements, of wch,
 that wch effects wch most bent fire; wes
 call aire, or aerent water; & being brought
 to rectified wch earth, that element,
 namond is Lumen. The other water or
 liquore, wch is more weake, & of vaulter more
 wchish, is the floud, or vglaciane. The
 red liquore, wch is of yeltenish colour, or
 sence what more deuoted, is counted the
 wchke or fire; that wch remained, is called
 the earth or stony. Sulphur of nature, is the
 wchke or sublimed lifted wch earth; of bodies,
 after the conuent vntraction; These bodies
 are the mettals; Pis Sulphur, is also a
 rameous solide or congelate; wch sulphur
 being dissolved into oyles, or liquors, are
 called oyles intcombustible; & vnitracable pte
 oyles of gold or silver; wch is the ferment
 of the stone; Liges being assynd to oyl
 D. wch; the wchke liges of the world,
 they signaturallie adayt the same names
 care

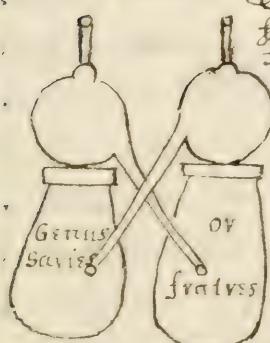
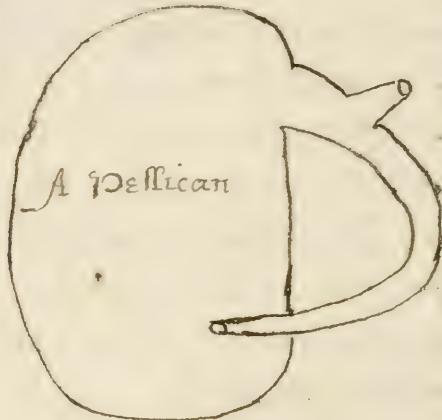
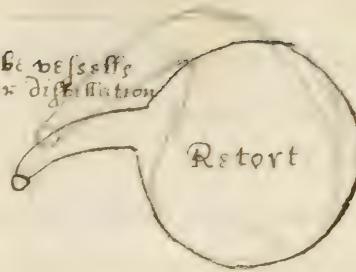
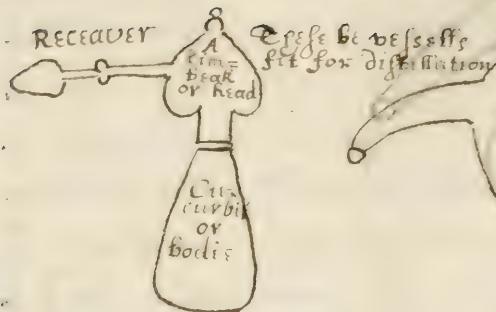
& are called the lights of the stone for as the
 sume moon are lights to the world,
 besides the influence in creatures; so the
 serments are lights to the stone, giving it
 yet these influences; More over it is also called
 the soule w^t qualities the w^t whole stone,
 for as the soule in man, is cause of quick-
 ness, motion; so the ferment are quick-
 ness & moves of the w^t hole stone w^t heat
 w^t it can never be exalted; and there
 see what say, your bodie, soule, & spirit;
 By, bodie we mean the sensuall, or else
 the astreall partes; By, soule the ferment,
 By the spirit the Quintessence w^tther w^t
 he red; The air, ardent water, Lac virginis,
 or Lunaris, is the w^t huncitur; The oyle
 or fire is the red huncitur; We have also in
 this art & fires, Manerlie fire of nature, a
 fire against nature, unnatureall fire, &
 Elementall fire; fire of nature is the li-
 quor extracted out of the bodies. Manerlie
 the air, Quintessence, or Lunaris, & is cal-
 led the fire of creature, in that it is agree-
 able, & amicable unto all bodies; And for
 that it comforteth synges corrupted by
 fire against nature; The fire of na-
 ture,

Nature, is also called mesmeric vegetable, fire
 against nature is all corrosives, & berths,
 they called corrode bodies, are called fire
 against Nature; unnatural fire, are
 such, that is unusefull, or partes of graves,
 w^{ch} fire for digesting or purifying
 meat; The last is elemental fire fed by combustible
 matter; of w^{ch} fire we have three gen-
 tles or kinds, & a number of species & de-
 grees; Of w^{ch} the first is called the fire of
 the first degree & montane, all degrees be-
 tween tent gentle, (autumne) is the most
 gentle of water, called Sulphurum aquarum; The
 second is the gentle of elches, (ver) is a
 dry fire, & for generation is from the be-
 ginning to the end, double each degree of the
 bats, until the height of distilling plate;
 The 3^d degree is the gentle of sand, whose gra-
 duations are from the distilling plate, unto
 the highest heat can be given; Heat is un-
 til it be all fire hott; The first degree of
 fire is art for digestion, extraction, se-
 vation of elche of water, & circulation, a
 w^{ch} dissolution, & rectification; The second
 degree of fire serveth for some rectifica-
 tion, distillation, coagulation, sublima-
 tion

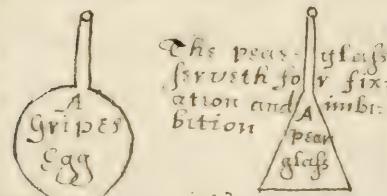
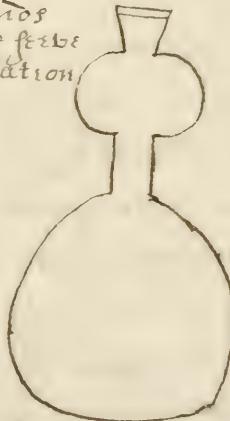
sublimation, & other evaporation; the first of
the 3^d degree heatments to the extraction of
oiles, Corrosive water, peroxitation, & things
to bee donee called the extremitie of fire, the
which greate creation of fires, so shall it not bee
unnecessary to say sonne wight of waters &
earths in the vegetable ston. As tonging
pitration, dissolution, & to exalte & putre-
faction, & mineralization (extext for prepa-
ration of ferment) wee use no other waters
but our minerales wights & vado; In the
minerales ston. If meane out of Ar. vi: or
quicksilver. wee oute use yis wronnes Ele-
ment to all our wights, for alteration of bodies,
and in other minerales wrights. wee use
greate wights of sundrie compositions, as shall
appere in the mineryed ston; & to speake of
Earths, the first of the vegetable ston; wee
use twaine, yet boty come out of one
matter; the first is that, wight remaining
before wone he deauget of the mensur. The
other is the residante wight remaining
in the bottome of the glase after the separa-
tion of the Elements, & is cauled the earth
of the ston, or the second Black Earth;
the earth of the minerales ston is all one
Earth)

Earth, & remaineth) after the extraction of the
Liquor, wch must be separated; All corrosive
waters be lightly minde of one or some of u.
these following; Salt excreted, vitrioll com-
monly called vixxer, or the generation of
suckles w^t vitrioll being evaporated, is cal-
med vitrioll common. Salt pitch or Mer-
cer, Sul, Armoniac, & Alumine, wch theye in
w^t these extractives, are the bodies conserued
to Eliziers, Minimick, or the wt. Ar. vi. u
called Aroe, or w^t the shalpe vinegare, often
w^t called the water of the sun; Wsinge is
of the water of S. Sublimate, wch w^t the
bodies excreted, are soone dissolved to helpe
for Minicall ferment. As you mites, I shall
not neede reape to speake, w^t whose contritures
shall in the end of the booke bee stainable
set forthe, But seeing that of Necessitie, I
shall be driven to speake of vessalls, yt shall
not bee inconvenient, for better understand-
ing, as well as for knowledge of varieties
of vessalls, to expresse both the severall
formes, & names, w^t done, our vegetable
creatife hat^e; his beginninge ~~~~

finis



These 4 kinds
following serve
for circulation



The pear
serveth to
fixation and
bition



The gripes egg serveth
for putrefaction

For recipients of other sorts
like Epingles; wch are but
common & known to all
men. I will wch shewnt oþer
ways seem, and so an end
of my exameble

30

Heere beginneth the Treatise of
The Keye of Alchimie or firste of
the vegetable stone.

Itemmes the great satyre or Prince of chymicall
Philosopfers, after the said in the beginning of
Fabula Smaragdi set out the vertuositie of the
art, shewing to secret of the materiall; of the
philosopher's Stone; therewithal to take the
stone Animall, Vegetable, & Minerall; Of the Ani-
mal, & the Minerall shall be spoken in their due
place, & the mean time wee will handle the
Vegetable; And although the philosopheres have
ascibed divers slender devises, ratyng to doo
her then to disclose the truths tyme of; also
Garland in his 17th chapter, Quia ex succo tri-
herbarum simul coniuncturum Sic mercuria-
lis, Portulaceae, aqua lac facit, & chelidoniae; -

Whereras ye meane by the partes of bodies, Sol &
Lune; Lune by purpling, by chelidoniae sol, &
close poulering, yee made the learned sooth,
yea and some that thinke them selfes right
wise, to seeke it in peebles & plants; As
writeth Egomas Morton in his 4th chapter,
Tulking wth Corfis; Not knowing the cause
why it is called vegetable, for alonke ar-
trees, peebles, & plants, vegetables; And therfore

may

may it easily be directed on this wise; Mo-
tting giveth that wch it hath not; Vegetables
have not metallic virtue, ergo &c; These
two parts are not to be denied, & yet to
be distinguished; vegetables are not used in
the stone to give any metallic virtue,
but only to ferre, for preparation of metals;
that hereby the vertues may be better
extracted; & yet using the same reason,
it would prove that some vegetable giveth
ingression to metallic fons; That notwithstanding
it may give to the stone, vinnegar consisteth
of the vine, & paty vertue ingressive; Our
vinnegar vegetable may give ingression to
the stone; wch if thus prove, the spirit of
the stone, giveth ingression to the stone;
The spirit of vinnegar is in the spirit of
the stone Ergo the spirit of vinnegar ioynd
to the spirit of the stone, giveth ingression
unto the stone; Therefore with explication
the words of Marie, The water is the Men-
sicle drawn out from him, which consisteth
of double spirit, that is of vinnegar & of
minister, in his vision aquino

Bissem vidi rubrum potare liquorum
vuarum, donec viscera rupta erant.

By

By this know her meaneys) red leade that is a
 Adore or Alumine or Salure, or Carbuncle or Rust-
 scissus Antimonie; Of whiche vinnegre distilled is
 ffe vegetable, Quia ex vite est; Take therefore the
 base before named, & to it add verie rounde wryggs
 vnewre on a galon of distilled vinnegre, & set it in
 a cool place for 3. 4 or 5 daies; every day stir-
 ring it 4 or 5 times a day; & after that ha-
 lfe it off, wth a wooden shott of flamen,
 into vessells or bodies of glasse; so long; that
 the matter may be cleare & crystalline; By
 whiche meanes the boode is now bereft no toder,
 but brought, or reduced into the first matter,
 into a viscous matter, wch of it was in the
 bowels of the earth interred; And theron
 ariseth by Philosophers in their vniuersitatis, ther
 is nothing alterable expect it be brought into
 the first matter; the ex parte tota doctrina so
 fast, that this Diuinitas be at burst, were
 were made spiritum liquidum; here only pect
 quido The first matter of our stone, is water
 water, made fyne in the bowells of the
 earth; in a notable place also: The first mat-
 ter of our stone, is water Sulphuric, & Me-
 curiall: The wch is vniuersitati signified by the
 wordes of Arnold wch re saith, seuen ar-
 tifices &

. Artificers & Let the Practisites of Alchimie understand, that the Kindes of metalls be not transmutated, except they bee brought into
 their first matter; & then may they be altered into other kindes, then they were at the
 first; Observing whiche writinge the Philosophers
 Marchamont Corpus habet liquifiet in materialium
 serum primum; The booke ought first of all to
 bee made Liquide; into its first matter; wch
 is one first solution, in extraction; Now by
 wch the exhalaciones frame solution prior of
 wch shall passe after be broken: But because
 in this solution we have a great deal too
 much vinegaret, wch wee felle not but eas.
 the vse as a meane to draw our gummie
 water, from the Lead; we therefore plate
 this water over a slow fire on a treble,
 that the superfluous waterishnes of the vi-
 poration negesse, may be so exaxed away that we
 may finde the extracted matter of lead draw
 nre out by the vertue of vinegaret; And so
 are we taught both by Pisticie, & Iye, utro-
 ding both in that point, touching the ex-
 traction of the base, whereof it woldes be
 fons, copper decay the vinegaret upon a
 Lent fire, untill an oile thick & viscous
 remains

52

remaine in thy bottome, like liquid vitri; wch
substance bring wchto becomming of queare &
color, & wch is since written in Tabula &
Scientia maioris tyc. wdos; suprimis habe-
tur in Leone nostra viridi vera materia & cur-
ius coloris sit, si occutur. Adrop. Aroth aut.
Dunbeck viridi; & so first want is to finde
out the true matterall, & what wchto it is,
wch is found in our green Lyon, & is called
Adrop Aroth, or green wchth, wch wdo is by
John Farlme Countd to bee vitriolum viri-
de, green vitriole, also greenesse. This foun-
ds in an oyle exalte, & calleth it vitriolum
Aroth, to gyte men to vitriolando, what it is,
& that it was not meant to bee green vitriol.
But to retorne to our vnyce, when fyre
our quinne of Aroth is perfectlie boyled
let it be ground into as small parts as it
may, & so putting it into a boole of glas &
never exceeding above the exeration of a hand
at a time, lute too fyre, or Alumbek ver-
y fyre, & stuf; so that no berate may n
exisse or breake out, wch being done, put to
distill in a faint fire and make distillation
first wch a lant fire, untill the fynes fynes
waterishnes of the vnyce, take no shax-
ness

shaynes from frence let it be wasted, & lu-
 tine fire to an other great, or large fire, &
 increase the fire, & then the white smoke will
 lettome to ascend, & so fassing come to the
 bottom of the glass in the oyle; continue on
 distillation for the space of 6 hours, &
 so you shall exalte a red rumour or fire
 aboute in conter w^t humond walle & is
 thinking Menstrue, & is our δ vegetable;
 Of w^t w^t & Geber xrononitely, these wordes,
 Prima materia corporum non est δ vulgi, sed
 est vapor virtuosus, et humidus; The first
 matter of bodies, is not δ common, but is
 a rare & virtuous, & moist; for we exalte in
 commone w^t oyle; That are condens'd
 by commyn δ sume; So he δ condens'd air is
 rarer of our lye; condens'd in the space of
 our Almbeck furness, into water, w^t is o^t.
 Menstrue or δ vegetable; Now vnaustellie there-
 fore finde δ set downe in Tabula Scientia
 maioris; In secundi similiter habetur qualis
 est corpora solvantur in Ar: vi: philosophorum
 in aqua δ nostri, & fit unum corpus novum;
 It is likewise the seconde work to pake, or
 finde out, after w^t set the bodies are dis-
 solved into Ar: vi: of philosophorum; & cut is
 into

into waters of our S. & so he committeth our entie
new Boode: Guido the Philosophers, speaking of i
fse & worke, saith in his treatise of this art,
feith, that the first worke is that the dissolu
tion of the stone be done by the devotion & pres
singe of elements; Alanchill that the Mensele
be drawnne from the boode, & the same effect
written by Parmenides; Primus solvit Capidum in
suum pum, alio a little after expressing plainly,
what remaneth, therof what must bee i
dissolved, Secundum grossum in simplicem, the gross sub
stance into the same Dunck, into Menseles
or mescles; But more xplainelie Zenon writing
of the secundo. worke, althoough he sett it downe
for the first. worke; Wij seee here note, that verie
few Philosophers are aware of the Solution in
devotion; or therfore counted the solu
tion in drawing of the Mensele, to the first
worke, wch is by the same solution prior, There
fore suits. Zenon no Alchemico operis reportet
that is set beforethe first of all in this worke
the pum. that the boode, soule & spirit, be
mortified & drawn out, saing that other wise
in this art of yealding nice fruit, before it be
mortified, But the dissolution of elements
is of mortified bodies, & the effect of every

Element is set forth); wherefore if you will make
the Elizur, it behoveth you to solle to dissolve
to dissolve the stone into elements; for so in
immortall the words of King Hermes in his
second Treatise scilicet filius et, know therfore
by my sonne that our stone is of manie names,
as Iudicis Consiliorum. So that it is ordained,
of manie of 4 elements ^{we may}复合, and putt
into ~~stones~~ matter & straungelike to sequester
& to mortifie their parts, & so convert them
into the nature of that is in them; where-
fore saith our Rovell the second worke is the
purging & cleansing of the stone, ^{which is}
done by rectifying of the Elements, manie sic
in excavating of the Earth, the water, & the
air; & the intent whereof it is done;
Axeareth in the waters of Bassus the Philosopher
there, or in the second worke of Guido: Basius
saith; In the perfect masterie; stones never
receive or abyne one w^{ch} another, except they
be holde entente before, for they receive not the
spirit, nor the spirit the body, before; So
that the substance be made bodily, & the body
the spiritual; which cannot bee; Except they
be first most perfectlie & cleane & purposed
from all other filthiness; Guido calleth it his

Second mortke, that the stout may be clefed,
 rectifying of the Elements; Maneris in re
 specting the menstrue by Elements; wh
 ich is the wbole mortke after the wbole menstrue
 be extracted, understand therfor that upon
 the drawinge out of the menstrue, ther
 remains by pindes in the bottome of the glasse
 an earthy scime what blackish like unto scott;
 whiche yron to the requiring of footes which
 to be cast away; whiche earthy is yet to bee in
 new pindes; that theron may more of
 the menstruall liquor be drawn; for as yet
 saith Physicke the best of the sicke remanentes
 be pindes. By distillation attomelshed, that
 it be vado, like of thy yead, & take the mat
 teres before named, out of thy glasse, & put it
 into an earthen vame, vpon a fad & oakes
 to calcine, for the sake of one pulse yone
 vntill they become of vouldor bright like gold
 or yellowish, & so are thy suffitentlie re
 cutined, whiche is the exhalacion of the feces,
 Take therre for a vounde weiget of them, &
 out them to a quarton of Distilled vineger
 dissolve, stirre, stirre, vaper, & distill as afore,
 twise

twire, or fyre; the fyre as yet, the best w
ot the fyre Elemente lieth, yet beginde u
dden in that blake earth, whiche is callen
ferri Negra prima of whiche were afores
of this drawing of Menstrue & saltinato
of the fates; fates the philosophier: first
dissolve; that is to say base in Menstrue; or
drye saltine, that is to say blake earth re
maineth yet. The Menstrue or vegetable & being
on this wise extracted, & that thou hast
by ^{in pole} exaction determined, thus loosed into
the naturall Liquor, then accordinge to the
doctrine aforesaid, you must on this sort n
exceede to the Separation, & Rectification
of Elements, wch separation is diverslie u
given out of philosophiers; alio that by Piz
ley himselfe; The proofs of wch I first deare
ly bought; for ther by I lost all my quant
tie of white flinture in seeking of the
Lunarie after that manner, for that wch
I founde, thinking it to have been diverslie
owne manner of separation was but a
tote of Separation by Pizlie taken out
of the works of Flortulan; alio ther
fore

16

ffere fore I admonish to refuse that way of
Severation; & follow his way; w^t Niclos
set downe, as from the chalenges of Aristo-
tle; w^t i know to be right from C. godo; &
ffere fore (expertus loquor) whiche severation
is allowed by Hermess; Saying. Cum habue-
ris aeram ab igne, w^ten you shall give the
elyas from the fire; w^t are the two be-
tters operatives (so termed of Aristotle) it is this
wife brought to effect; Take your liquor as
fore said, put it into a yrons egge & stowynge
it verie close, place it in Balnes; ffere to
digest, for the space of tene daies, & that done;
Take out thy glasse & put thy digested mat-
ter into a bodie to distill; Lute thy glasse close,
& thy receiver, so like wise, & draw thy mate-
riale w^t an easie fire, & heat w^t thy selfe,
w^t most leuit part of thy bat^t, is the
olive or burning water, termed (Aqua Ar-
dens) w^t y^t must thyselfe; poure one or
two droos thereof into a shonne, wetting
a linnen cloth therin, but a quicke hys-
to, & w^t thy flame provoke it to burne
& if it burne not & leane away, distill it
by

by it selfe in an other boode luted as a boord
e ffor that wch will not burne, but by desty in
beridoe, fforw that a way: for it by sonds
or faint water, & so doe 3 or 4 tyme, & in
that wch will burne brey it, & distill it over
4 tyme more wch maketh) Rectifications
in the wbole; But if the last two tymes
were done in ashes, it were a great deale
the better for it; In ffor that will make it a
the hotter, & better able to worke; And thus
is the chyrke Element seperated, rectified, &
regaled vpon into Quintessence; so written by
H. Wh. is this to bee keept in a glasse & close
sealed; This done in the saunce Barre regale
the floud, that is his waterie substance; wch
is not ab the chyrke is, of pale waterish colour,
but of colour vnder wch; Distill this till
there bee in the bottome or grounde of the glasse
a substance black, liquid, & thick; And so we
have now another Element of the water, that
burneth not, but extinguisheth fire; wch
water take, & put vpon the black substance
menging them wch together, & shut the
vessalle, & let so floud to digest in

Balnes,

Balmeo & daies; that the elements may be the
better separated; Abasing downe, & rottinge to the
separatione of the water, & oyle from the
earth; Then with a most stroake fire of ashes, or
sand roastes the water, untill the same sand
substance remaine blacke, & deare in the bot-
tome of the chyppe; By this earth, in the earth of
the stone, or is that wch I before termed Ferru
Nigra crevata; The water & oyle wch were from
the same before divisione ^{to}gethers, Separate in the
heat fire of the Batt, untill the tyck oyle
remaine in the bottome; Whiche take & keepe
apart in thair vessailes; for that you haue w
the 4 elements separated sevareated one
from another. That is water, fire, air, & e-
arth; And thus is the stone obtained from his
Originall fiftie, by separation & rectification
of this elements; But if ane will proceede to
got further in this separation of elements;
to Create Fairmonde in Lunarie; Then follow
this way of Aristotle if he devise thee; for I know
are they wronn other mens names doe make.
to be ware seeke not in any wise to calcine
the black earth before said into white, but

Calxine

inatio
& earth)
Lunarie

113

Calcine it from his flatness to some faire
colore in a firenace of reverberation; Then
make it subtil into powder. And theron with
yonre watre about aforesaid; & so distill it
from the earth in ake fire 7 tyme. Every
tyme recalcine the earth at aforesaid
place that water, wch Raymond called his
Lunaris perfectie rectified; & wch he saith
then is Aqua ardens perfectie rectified, wch
cometh from wine; By vertue of wch all booles,
are dissolved vntinctred & purifid, & the Element
are divided, & the earth is exalted into a mer
vailous salt; by his vertue attractive; Then
that thynketh the is any other watre is. a
foole; & ignorant & shall never come to effect.
Thus farre extens the wordes of Raymond, wch
the accomplishment of Guido his 3^d worke; wch
is the cibation of the stone, Wherby the faire
is done by intinction of watre, that it may
be made perfect Aqua vita, by rectifying
of the earth wch watre; Hermess agreeably
in these wordes foraking of the saint earth
rectifie the like party see on his earth cal-
cined; for then you neede not ware; if that
in

" in this stone, bee a little of the earth), so
" even as a little leaven doth ferment a great
" deale of þeast; so a little of the earth, wch is
" in this stone doth suffice for the manerish-
" ment of the wchis stone, These wchis wchis
in this þowdeour, upon the wchis of her-
mes, Aristotle, saith: Yee need not wonder
" if in this olry substance, (of wch we afore
þeake) there bee a little vertue of earth, wchit
takeþ from it, wchile it is certified upon it,
for that a little ferment giveth in another
wchise, wchese þe wchaleys þe earth, þe ferment
of the wchates; taking hermes to record þe
saith; þis wchate is the earth, without wchfer-
ment, þe spirit of the stone cannot be made
þerett; neither þe spirit bee þerettlic þe
in; Nor can þe comument of wchfer-
tice; And þerefore we give þis wchate, þe
vertue of þis earth; & þen þe þat þis streng
þerettlic & wchale; þerefore saith hermes,
þis vertue is wchale, if it shall be turned
into þis earth; & þen it shall be made þe
wchate of life þerettlic þerific, & com-
plete; And if yee shall distill often times;

þe

Yet shall it be saued water of Lifi, w^e gat
often required by ignorant, w^e taking in-
stead thereof Aqua vita of wine have delur-
ded them selves, & lost both labour & cost; a
warning is that alone lie common to the igno-
rant, but those that rightlie understand
the materials may easilie lose their Aqua
vita, & Lunaria, as I my selfe to well know;
Upon thre w^e all, I soug^t to dissolve the same
easy of yould; so I vandered it before I founde
out the true solution of Sot; Let vs now re-
voced to the +th work; w^e is coniunct-
ion or coniunction, that betweene male, & fe-
male, Agent, & patient; water & earth, that
the somme of the fire may bee ingendered; u-
ntil is yeld so deare among philosophers; Whiche
some is heat w^e is called Sulphur of Nature;
This is to be obtained two waies; the one u-
by putrefaction; the other by alteration, w^e go
will these two create this Sulphur upon u-
tis unperfect body; let him follow this way
of Fixing, Take of syre first black earth, and
calcine it till it bee faire, & yellow, Take
thre of one ounce, or twaine, according to
proportion

proportion of þe water, or Lumarit; ¶
þou voweſ ſure quantitiſ of Lumarit as may
ſtarte dover tſe earth, & ſo doe from 8 daies
to 8 daie, þat it in aboue 8 daies ouer en-
till it will drinke no more, but þat þe
water ſtand even iſin two daies fingers heigh;
And ſo is Communion or Coniunction made;
And þere þe two wings or flying dragon is
iourneſ wiþ the dragon wiþout wings; & wiþ
þe tired, or not flying dragon eateth þe win-
ges of the flying dragon, ſin at laſt þey a-
befyde together; And ſo reuiue againe, be-
twee boty one flying dragon; Coniunction thus
. made. ¶ Where at ufore in time of communion
þe vessaile, or grifſe eſqe, was in a ſtoxolane
but onlie loode ſtoxled wiþ a linnen cloþe,
Now ſcale it wiþ ſolomons ſcale, or elſe
wiþ ſome other cloſt kind of ſtoxole; for in
þis place are Geber his wodes to be perſued
Evolat & ſimprimis incliferis undique rimis;
þſſer otherwise þe ſpirituſ will flee away, &
not ſeyne wiþ þe bodie; & muſt reſt geſſe
a uſite, to ſcraue ſome waf of alteration
wiþ ſutȝ almoſt þe paunc & ouſte to runne;
Save þat uſen þe ſeſt eutȝ in uiterfa-
tion is done wiþ Lumarit, þt is to be in-
ſtituto

imbibed w^t his first Alder-stone vnlaxat-
to immediate ly upon the setting thereof
is. And therfor on this post: Take & or-
e^r of t^e earth, t^e at remainys of t^e o-
same distillation & calcine it into a
faire yellow colour, & t^e re upon vnew
so many of t^e Alderstones, as may even
barely cover it throughout, & so make
that t^e glasse y^ere conuincion is
done. Now let us proceed to xutification;
wh^ere order is to be kept in hollie, & in like
fashⁿ that collours are not to be looked
for in Alteration, as in t^e xutification;
and therfore Sixty foynt of t^e u-
xutifise of Alteration, maketh no men-
tion of t^e & collours; But only saith, a
vnde of Turie t^e y^ere worth in a marne hollie,
or roundhill, & t^e re abide t^e alteration n-
by t^e space of 150 daies; until syng time
as t^e hat of hym, w^t h^e alteration shall be sub-
tile & concretable may be sublimed into
foliat earth, althouge t^e at t^e resident
be some infat more greater; for t^e hat w^t
is stronger, & fitter than remaine belowe
in t^e bottome; & t^e h^e alteration shall be done
best of all in a lent fire, & risen from hence

You

You have your Crystalline Sulphur or Salt,
You have hym matre w^t is w^t to vnt on
virele or white & lettes, that is w^t to be
imbibed w^t tye two Fintures, & ioyndyngh
the fermentes, that tye on tye stone may
be yad, after it is joyned w^t tye two virtues
operative; of we shall shortly be spoken after
tys obtaining of tye Sulphur: In tye meane
season let vs not vasse over tye vlate, w^t
Rixley so vainele alledgeth for tye maner
of alteration; saying, "Our water vnt vpon
our earth, beginneth to bubble, or seeth, w^t a
w^t in an forme after it is distilled, ought
to be vnt vpon s^t day, namely, that tye
bodye proportionate to tye quantite of wa-
ters, be vnt to vntisfaction & altered into a
Crystalline earth, & tye w^t is altered; &
may be fixed; & tye rest tye remaineth
besydes in tye chalge may bee cast away, for
burned dust; And after tye soe understand-
yee tye w^t as tye xylotoxies doe vnt a
double many Rectifications, & detorcionis,
tye tye doe to deceave fooles; seeing tye
it is but one mortke, one labou^r, one resule,
one thing to be quited, namely, w^t tye a
bodye, & tye spirite, And alspoungg in tye
woodes

wordes ther may seeme some difference from
some other platys in tractis, say many extis-
tations, & detractionis; But it is that divers
xylologers, take after the coniunction made
mention of taking vpon the glasse after it is
black, & that it ought to be removde, &
gaine ^{to be} antiklos; wch they do, to bequile foole,
of these fewe meane they by, & not of them
that speake of Separation, & Xerification,
a fforacion; but of syng wh after set-
downe such tractations, to the beguiling of
fooles; for see þere þat ther was no xylolo-
gicer, but knew after the Separations con-
ceived, therre can be no openinge, till þisþ,
& þere fore & after coniunction, no more n.
but vntentlie abide xerification, for þat
þer xerification of þe one, is the generation
of the other, & wþout the come or heid sowme
in þe exountes, nor xerifice, & break, we
see þat no certaine geomeþy, no reþbe schein
get, according to Aristotle; saying in our
first Philosophie, corruptio unius, est u-
generatio alterius. And Crates the xylolog
vñer in Turba; saith, fixating of þe same
Economy; Sapientis accipite as Nostrum;
vñer is vñer. The wise men vñer see Takely ouer as, name
nostrum after factioñ follo

Manifie our Earth, & place it in a vessallion
w^t our first mate, t^tat is not the chace or en-
emie, & so lete it g^r; Commynctyon treach-
mēt as a fore bād; & t^te glōapse shal v^r, u-
nūcessar to xutrifacⁿtion; for þere beginneth
þe wortke of a Philofōxie & not afores; &
And þis is it; of w^rente it is a common
þreaty, t^tat he w^rorke of t^te flōys is w^r
man's wortke of v^ritish v^ries; A woman's wortke
for it is attributed to washing becaus^e t^te
Liquer of t^te spirit, after t^te Solution of
t^te bodie, ascendeth v^r, & falling downe a-
gaine int^rrovs, doth continuallie wash t^te
matter, & for t^te self same t^ting is it n-
amed v^ritidens v^ray, in t^tat v^ritidens
v^raying among v^rides do commone bet-
wet & swirth them selues. w^re mates; w^r
w^r is signifide by t^te abiding of t^te
spirit in t^te estuse of washing of t^te ma-
tter. And herefore t^tey say Aver latet
abfuit, t^te airc washeth t^te earth; & t^te n-
wortke of xutrifacⁿtion, is t^tat in t^te gass
be set in moist fire. But in in Bulino Ma-
ris for 150 dares, fire to xutrifie, until n-
assing t^te w^recke of v^rilofōxie, it becom-
eth t^te fylkes vies, t^tat is to write Sutayre,
having

Havinge vysc all wolleours; Mynelis, þat at
40 daies it be blacke; The reason ascribed, is
þat þe ente working in moist dedes, ingendre
blacknes, whiche þe heylis for þer bates & other caput
corvi, whiche is a þare token of Putrefaction;
þis Guido affirmyng on þis wryte; Þe de-
cotion of þe stonye creatures for 150 daies, at
þe leust, þe in blacke wolleour is þe tuncure
þidom, even as þe soule is in þe boode; be-
twene whiche & þe wryte as one shoulde say
þere abeyng, þe coloures of a ventore; &
whiles þat perfect wryte; Pixley him selfe in
affirmyng, þat after blake comynge, leuen,
& so after þat wryte; And in his vision a-
þewinge þe putrefactions of stonye, figura-
ted in his Toad, touchinge þe first wolleour
blake, þe sayng, þese wodes into Englyssh
besse from þe Latyn in þese wodes.

And when his wrons þe force of vitall heatys begin-
to lacke,
Þis dying Toad forthys þe became like coale for
clowd of his subtile coloures, it followeth)

Whiche done, a wonder to the sight þat more to be reþurst
This Toad wth coloures rare through every side was peuny
And white appered, when all the fundrie haues wroght
Whiche being tinted, red for ever more did last
All of þis is generallie given out among

all the oppositiones. One verraine, one glass
 one syruppe; A great manie of other preparac-
tions take about the veneration, setting
 free examples from various conversations,
conversations, omitting the part of Physical
discoures in this beautie; w^t to be seen for
everre parts, for it will not committ to replies;
 most Excellente conuertuous Querrie, putting
 all scorne set downe as much as may suffice
 to leadre to creation of Sulphur; When
 t^e esse soe the white Sulphur is fullie isen swart veler
 in the glasse, part it, at warlike as may be
 from the faies remouinge; crede if you
 will procede to the red Sulphur for the redd
Elwe, to the makinng of gold. Parte thys in
twaine; c. in a quenes egge, but the one halfe
w^t you warde to have redd; and set it in
the fire, but remoue it from the temper-
dacie, to temperdacie, till 30 daies; o that
the silver become redd, then take you hat
matte; w^t seeke all treasures, in all the
world; Lito thus is the way of lame Sul-
beginning; xxvii use of the blackest body, c of is owne
earth; In the earth blacketh clay
stone, sayng in his couche to king Hegau-
ter, Wher stande therefore that they beginne)
xxvii

The wortke of elysses, or not before, for
all that went before, was but to weare the
two eartys; vyz. the white e. the red; whiche
pays, & sol of the axiloyers; for Reimond
saith of these vultuours; our metalls are not
but our dices, in wosome hearenesse of
sol, & lune are influed; therfore noon wot
make witt vs geue Mynes by art, & going
further to the wortke of the wortke, next
ensuing, see saige, fearing fayre it ought to
bee imbibed, to become the stone; But first
take the white earth, into one vessaile, & the
red into another in maneres of a yokes egg
and then bothe the two vases vnto the exer-
tive spirituall water & fire, that is the lunarie,
& the red oile before seisedo; To the white inhibitiunc
succyse the lunarie, & to the red, the oile;
Anvales take yede, that to the red succyse
you xut no lunarie, & to the white no oile. Note
this imbibition must be done in ash fire,
the exsaulte those stoxed gard wth fulmining
stone; But alwaies take yede, that you xowes
not on to myl at a fyre, for making the
belle to red, whiche cannot be golven, but by
a sonnite; Dye first make vnto often times,
& lete him no leasurelie, but ill fayre it will
give

give easie fission, or meltte like waxe on a
platte of silver, if it be tge redde; if twitte w
tis it on copper; þor so must tge vegeta
þyss, & þis to be fedde, wþ meat & food, till þe
be cleane to doe a mans art. It wþtme see
is tge stone perfect, ready to be eligrated;
þe matter & forme of wþt eligration, is
þis fermentation, wþt shall be shewed when
we come to tge 4th treatise, as is a necessarie
feare in þe preamble; And þus having brought
our vegetable stone now to tge yere, that is
to tge perfect stone, reþing, & flowing; I
will ceare to speake any further of þis long
worke, done by nutrification of þis owne bo
die, & will intreate of tge oðres of Raimond
Aerations of the vegetable stone, to King
Robert of Sicile; & þere wþtall conclude our
vegetable treatise; Although þere are many
Aerations to attaine tge eligriz, in short
ter time, then tgis long way by nutrifica
tion; wþt is from tge excavation of tge
base, to tge end of tge eligriz, a yere & a
quarteres worke, even to a most exceil
ent art; yet is þess more exellent
or like to tgis long worke, then is tgis.
Aeration of Raimond; Other aerations

alterations there are; of wh^e I have tried
some. But one above all the rest where w^{ch}
verie light shone, & made Silver to appear
eclipsed in tenuitatis, w^{ch} ys & had continued
on, must needs have beene the white Silver
Minera; Save that my purpose was, to lose that,
by the breaking of a vesse in saltuar-
tion; w^{ch} can at any time be done bee n-
done againe; I will not say in mine owne
practicke unto your d^rugges any other wise,
then I have provede here; Pardon me & beseeche
y^r Ma^t for my rude writing; In w^{ch}, vnu-
der colour of art; I seek not to abuse y^r
drugges, neither to enfeaste y^r Maties sick-
nes vaine falsehood; So farre as I have gone
in everis one of the severall practises; I will
set downe in the end of my booke,
that your Ma^t may the better see, & con-
iecture, what likelyhood therof is to be
had; for the attainment of the clest, few
couants were to get I have not come
I set downe the practises, as I have gathered
out of the physiologes, & that verie rouely
w^{ch} I mean to followe expositore, ys
y^r drugges shall triall god to permit
Littene; w^{ch} ys I being so expert, as I haue

By this writing unto your Highnes inward
the secret of the field; so now by god grantings
from inward the medecine; Your may may
a blessed day, fift of the Elizet of man
like, & turninge of an discoures, I am sure to
luse; for that, or this I myght have had, as
I had imployed the aduent water, some other
way; at your Maies shew here after before you
departed, when I come to the seavent Cantic,
to declare the composition of the Elizet of
life; I have distressed; it will now therfor
certainly come to the maner of Rammone Accostation
of my, because this is of the vegetable Elizet,
it will perceviale thin, to end the vegetable
Creatur; of other attraction; for that it
is Minerall & mixed, It will referr it obbe
to the mixed stone or Elizet, & like alayng it
may be brought that all Accostations are
a diminishing of perfection, save onlie in
these wch see setteth downe to King
Robert of wallw for the vegetable mortall
see commendatory of his extraction; of whose
forn of vertue, see farr, Deus Novit & God
(farr see) whom I take to witness knowell
how that this maner of Accostation in
effet

17.
effet suffisance, vertue, or goodness; is more
sufficien^t & better then all other mortales of the
world; & therin are the righte founders agreed in
that all he wortke consisteth in ♀. O. C. D, &
of vs since the elixer is insevered, there
can bee no greater likly good then in this
way; wherefore we have our Ardent
water exaltered, as afores sheweth; distill
it y tyme; Take there of 12 parts, putting it
into a paire Geumissaries, that is to say in
to every of them o parts, that is the passe;
Then take of gold well made, & purged
into foliate, one part, & dividing it into
two; where w^{ch} do as w^{ch} the water; In e-
xecutio Geumissario, put equall weight; That
done & thy Geumissarie close luted & stor-
red, where the noses of the clumbers enter in
into the bodie, place them to destill olyches,
where they may in the side of the furnace
be solated, so that both Geumissaries may
receive equall heat, & be of equal memo-
tion from the fire; & then when the
bodies felte heat; ye shall see how that
the ferment, or gold will beginne to dissolve,
Then tie, or fasten to the pores of the
Geumissaries

Commissaries robes & pounges whiche must be ext
ende, continuallie; And when the gold is all dis
solved, you shall see how the ferment dissolved
will ascende in light water, & descend from one
vessele into another continuallie, twise in
every day, & twise every night; When you
shall see this ascension & descente continuallie
in equal parte, you shall perceive how by
reason of late the spirit becomes more minute &
subtile wch the longer it shall be distilled, &
totallie abides ascendendo intermixt in the
spirit of Subtilties & sterilitie; And in a
few nynes more lentes fire it shall be done
in, it shall be more subtile in strength and
fortitude; And remaynes of order, continuallie
for the space of 20 or 22 dyes, & then
quintessence of this blessed water will be
so; that it will no more ascend, but re
maine fixed, wch the ferment & so it
concretes into the stone; Whiche receaved,
take out both the glases, & wch are together
as they are, set them in the Callico, & in
the evyn in one night they will be dissolved
They concretes them as aforeso, so doe deale

Actio

clide by the xowres of god it will abide ex-
acted in mannes of an oile; whiche will never
more be kindly congealed; And this way
is more xerious then all other waies; yet
must you perce marke, that the like is
to be done wch lune to the right wark,
where that wch as the ~~red~~ red wark is
done & coagulated in redaies, the wright
will be done in idaies; for that lune is
much more gross, earthie, & lime; But
that after see sygyn is not ~~so~~ ^{so} red
us the ~~red~~ red wch before the is no farr yreat
dois of lime, betwene the one & the other,
Right as þe moneys gret dedes, to take set
brought into foliate, that ther you not in
any wche, but leavene this generall ruse
of lime whiche is boty fayrely geundred &
practically prooved to be true; Middle ^{never} wch
wch solde lune; therfore þe shall it for that
being in foliate it is redie to be molten
against into god. & therfore can never
stone þe minima ~~þe~~ nextes may it abide
examination, And therfore since I ha
written, and not wch to sett thyngs;

Wch before

To seeke forre, Let it bee elyce salve prepared or else
beought into oile as shall be declared in the re
treatise of fermentation; And w^e mēans
foure drachys an other commoditye, bothe then
less quantitie, & proportion of watere will
serve, or besides that the Elyce shall be giue
by reason that the ferment is tincted afors
into a vnderlyng colour; And here my w
ords are not proceeding from the exer
cise, in this Mētayck; where in few words,
that the Lye be di solvē into equall parts
And for proportion accordingly, that for
every part of lye, be rayndre ffect double
of the water, & so directed as afors is re
cited in the Alcoration,

And this I yore may serve for the first
proportion of the vegetable stone, that no
restes in Elycation shall haue suffice to
solvin of water well done to fermentation,
Note therefor this difference, betwene
the stone & elyce; The stone, The stone
it is when it will dearely flow; & be eas
ie to giue ready fusson. Then may it n
justly be trialed yher, & alonelesse & not
afors to be fature Elyce first it be fer men
ted. And so into this present proportion of

6
for vegetable stone; most willing to please
for & still exceedingardon of offence for
fiddis

Here beginneth the Second Treatise
of the Key of Alchimie intrea-
ting of the Minerall stone

The Quinercall stone is diversly taken am-
ong the哲學家, & yet all to one end
some therefore wyl say vixion that vitri-
oll is the first matter, doe think that it
is the green lion of哲學家; in that
the哲學家 said & take it for Tonaine
gold. That it is not so to be taken, & shall
not neede to brewe any lime tree in;

Saying of synt declared suffitiently negat-
ive the green Lion of the哲學家 &
what the green Lion of fooles; & yet I
mean not to denie, but that it may
be done of vitrioll or green copperose; yf
therefore the Elements be sevinated, & the
same maneres obserued and shal be shewed
down in this treatise upon y: for vnic
in this boosome booke sheweth the selfe in
same worke much alike unto his wor-
kes, whereof we now are to intreate a
mugle wodes as they be but briefe; Yet are
they}

þey) plaine, & easie enouȝe to understand; &
þe (alſy, see) Leuenwindem o' sum dissolue
þe. Take þe green lion burning by clover
& in corrosive water, or Aqua fortis dissolve
it; ſetting it in Barne, by þe ſpace of 15
daies; After ſtayt out þe reſidue, & make
diftillation, that þe liquure of þis vntow.
may bee had; Then wþ yis elements ſeparate
þe certayne deere ðe vpon þis oure u
erthy ſtayt diuided; or vpon þe diuided
uerthy of þe elements, or other water, anþ
minerale ſtone of þ, is to be addid; To whom
þy ſelfe to our ueruoft of þe minerale
ſtone, alſy þe ſome þere are that not
þeoughly vnderſtand þe trade, o' ſecrets
of alchymy; doe not onely þynke but a
uttoſſtame, that quickeſſe is not þe u
erthy of þe ſtone, To whom I williue
þe geant; And farre further þey about
þy dixerunt alchymy, as among oþers Dr:
Mortons auþoritie ſo one, Wþere in þis 4th
þey quote þe ſaþe, þe may not wþout
þe ſame of quickeſſe beſtame, To make Clives
of þe minerale to aduine; And in þe ueruoft
þy ſelfe is þere in, for þey are not for þe ſaint,

Eysle

These wodes are not amisse if they were
eigthe waies; for hev it is; thattende
metalls, & vnde quickstones shall never
make shute, as they remayne, or are in
theire cride matter; exect they be before
brought in their boalitie conuentions; that
they by the may bee the better & quicke
brought into the vissous wates or vries.
And in that behalfe full plaine are the
mās Mortons wodes, whē in a litte af-
ter, wch see not after yis accustomed u-
manner of most dārk fēeth, utterely u-
p̄d meaining verry vlainlie as apparetly
in these wodes;

Yet if you destry theire weight composition,
Some of the componēnts may ſeebe v̄ conclusion
lido that is nothing else of that one, or ȳ other,
But onlie magnesia & litharge yee brengē,
By wch wodes is given to understand, that
firſt of all we ought to make ſolution; for
bodies, or Argent: vnde vnde, being diſſol-
ved, are not any longer bodies, but diſſol-
ved liquors, or ſp̄ies of bodies; lido þere
ſay. Vixlie in þis Melissa; weigheing
to Marpum Bishop of York; ȳ ſtūt þe
know

know how after weight lost, w^t the dissolu-
tion of Elements of f^r dissolved by sunnes heat, or
lifted, or excreted, there w^t to elixerate.
the bodies of o, & re created, saith he, shal
be a scartre out of the most vexatious
vexat^s, Againe in the Treatise of the Min-
erall stone see w^t p^r fleshe woodes Creame &
sofowres fained & to speake, & said, I am a
father of entanglements, & brother to the sunne
& sister to the moone; I am the waters of
life deuarne not out of the wine, but
of the quicke, that is not of the vegetable, but
of quicke & I make blake, & white, & curie
in my bowels the sol of astrologers, &c.
that wan ioynt mete being dissolved, after
it am virginis milke, w^t my brother the O
shant^s tame in an unnoted sonde w^t
my sister E^e & I shall make all blake
bodies white, & w^t f^r oys elements ex-
ercted, & junc^s, that another astrologer
saith of f^r lont^s, w^tgen his elements are
exercted, & againe mixed together by an
equal weight, is made by elixer con-
creat^s of the y^e & alio f^r f^r but this
is meant by f^r commone or w^t v^e fear

Not

ngat

Heare noijat Raimond fāit; & ge best &
conuertys from mount Passulan in Letren
baggs, or stuns, of w^t Gēber fāit). In all
tēp, worth labour to revere & w^rge
serve to over come &; for see that cannot u-
dersteire &, cannot reuere &; neither may
you worth thys w^rke, vntill it be dissolved;
w^rge fore it is said ab afor; but not vnde
to eort t^endis; If it oule w^t t^e feement
it t^est Etiger made, w^t t^e congratul^t ar: vi:
& all inverfect bodies: w^rge fore ab Rai-
mond fāit in his booke of &; it is never
couerred; But w^t t^e Sulphur conseruing;
& of itesse congerated, And betwēe in it
being dissolved being dissolved, not exudis;
This is a great secret; the philosophie
fāit; certeine tyme smote hem-
get out of his owne vaines, w^t if it
hee fyneth gathered, cragaine recisived
even his owne vaines, That is hit his a
water laid out by distillation or solution
& againe out on his owne earth, (greenly)
as to be made fluxible, & fixed; see
then evanē, a certaine fixion; of w^t
the elixir is intēwode in short spaces
ffor

ther certainly without giv^e liquorous. (But he
body alijmunt is not alesse; Now boutz-
ing the mannes of extracting this water Note
from the treee ther is but this only way;
w^t, I in tropicall fatges from Greke, and
Pistis, but most certane from Parathis.
And so y^e have I seen it fall out in Practise
concerning the mannes of doing it, either
soaking of the dissolving of O^r O, wondre
sabe it done in the water of the first it
quoth, see in the water of the dragon; And
further fat, Quod illa aqua draconis
that her water of the dragon ought to be
made, or drawn, by timber without
out putting any other water to it, & ther
in drawing thee off, will arise a great
stink, & further wylly, that the tree
poured thysse of her by passing through
timber, before it be destituted in the next
as touching the stink, & verisons favone,
my greet geant fatges commandes that the
destitut shoulde weare a god of leather w^t
glass eyes, to blindfold or stow his eyes, nose
mouth, ears, & axonotes; breake, to bee
fettered at ones feet, for fear of the noyse
are.

case or labour of ♀; Foxley his way of a
drawynge, hemmynge, founre wight neare Mar-
telleys was, in that his boode was of a
lyent, þis yere of clapse; also touching his
maner of fayre, þut his boode wot is
þat waughe in a distillacione of ston, & a
drawynge sweat from him, wch a little a
frecake, as long as any thing will destille;
þen þis þe vsualle þing exceded, let the rayne
cole wcole, wch bringe wcole; Lutynge first
þis yere refaine, destille it, & receive more
of þe humor; Scaldyng manie tyme,
þut til þe wþole þe voral boode become
after the maner of þay, or dñe in þe
bottome of þe guls, þen wþt againe on
hat mattee, þe water destilled, & make
it nutritiue þe space of 40 daies in a
vynegar, as Balucco: wþ done destille first
þa wþite humor wþ a strong fire, wþ wþ
abord wpon he chaly of sol, O ðherwaz
deo, either wpon his owne salx, or earth
charrede, for þrat of þis þe wþer earth
& oþer is þis seð meðeline made wþ
coriander, arwi, & Foxley þare yore
þippe: But to come to þis, wþ þa
rattelus

Paratessus tuncq[ue]t), & that w^e is knowne
proved, Take a ston boole, & set gne amoung
a yace of coales, t[he] boole being well luted
to the yace, of glas or ston, Open make
fire until t[he] boole bee red fire y[et], Then
gaving a hole made in t[he] boole afores, a
little adoe fire yead, w^e must be stoxed
w^t sone late; so that it may be shurt, & over
ned at y^e will; Take yow f^r or quinsilver,
hirst well varred, or luted w^t he ellimbech
twise or thrice over; or by a tunnell of
glasse put it in by 23. or 4 ounes at a tyme,
Then close fast t[he] hole, & keepe yow fire
bere fort t[ill] you hear a greet noyse
in t[he] boole or t[he] f^r will esce obes t[he]
water & fall into t[he] recever; w^t you
must before late bere fast to t[he] nose of
he ellimbech, & on his fort may you drame
as my f^r as you will, & open you jude dons
distilling; Let your boole coole, & take of
y^e lead; you shall finde in t[he] bottome of
he boole, an earth; & y^e w^e take & gal-
lure; for t[hat] earth is not to be taken a
way, after it is fiede; for on t[hat] earth
is t[he] ston to bee mad, after t[he] separa-
tion

separation of the Elements out of the same
equall, or uneven stonewhich aforesaid; we must
thus bedone; Take the salure as it is
in the Pether; wch put into a Glasse egge
shoode storred, fyt nothing may excre;
Then set it in Balneo to nutritio for
the space of 15 daies, that once removeth
it out into a booke, & settynge on a lym-
berd draw in the Odalnes gentilie all the wa-
ter that will come; & that is the Lac virginis;
Weffou must 7 tyme afterdestill in an
ash fire; & the oyle wch remaineth, that
feare fast in a glasse, close storred, for it
is the fierre Element of the Minerale stone;
The order & maneres of working wth these
Elements to hir wch is as followeth;
There are fraw; the first is wch giveth ewne earth;
The 2^d on e o d; the 3^d by vntrefaction;
To the first take þe Lac virginis being
rectified, & the earth being talmed into
wch, dissolue the same earth into Lac
virginis rectified, & bring dissolved, soaz
to chalke it againe wth a gentle fire, obit
to fiveteen, þe water being well stor-
red in a ware glasse; & so rut into a fig-
atorie

figatorie, & being so dried & fixed, dissolve
corde at a sore; until it will flow, or yelde
easie fusion; then may it bee fermented &
wch either the Oile of O, to ffe wch wch,
& oile of yodo to the redde wortle; In this man-
ner adioyning to this flowing unione, be-
ing directed into 2 parts; One O to the wch
wortle in proportion falle to ralfe; And O
to the same in proportion, the 4 parts; five
parts well togid or in a figatorie; And when
they are ieynd, hat they will both flow
on a ffe exalte; & in falle of the redde wort-
le, or freke element, & working ther of some
particuler quantite on the matter; set it wch
of to the dissolue in Gallico; & being disso-
lute, reate it in an ale fire, to drye to nover-
des, or satyre in a figatorie, & so you may
doe, increasing your mercure by dissolu-
tion, & conglutination or fussion, enthe
it will congeale no more; but remaines
oile, wch is the effect of this Almantall, see
yodo Almantall; Of this way Rixley spek-
keth, whiche is Ardenall; To the end that Eli-
zeth may be ready to the transmutation of
Metalls, ther are sundrie waies; Of wch he
first is in Tonke, that is wch & Cj is
owne

owne earthy of hem to erate quynnes flowing;
whiche must be souect of a running artificer;
Dissolve þis þee þe into a multie water;
of whiche multie water, þee quynnes a xerke
note for þere wch þee affirmeth, þat þe
exist meadowes as many other vnde
þe into water as þee wll. But passing to
þe xerkes, þee addeth þe separation in
þese wodes; Let þis dissolved liquors be sent
to dissolve in an evre fire, & it shal distill
our virgin mylke þere & crystalline wper
wch, all bodys may be dissolved into þeire
first matter; & þis water is of silbere
colour: Wch if it were fixed wch is
earthy þe calcined, & againe dissolved
in a quantite of þis water remaining,
againe & so congealed & dissolved, until it
xerke & flow; it shoule make þe elixir
on all bodys imperfect, as Ar. viii. proffers
into few white & red; & so is made
of þis þeall Liquor or water remenant
þis; & þis touching þe xerkes of þis
worke þe saith; & þis because when þ
is dissolved, þe elements are separable
from it, a conuentient satisfaction þad;
after þe white liquor a golden lumen &

J. Hall

shall ensue, or more like unto red, w^t w^t
a little ferment to the gumm of the afores-
aid white stone being redde, shall bee
w^t that gotten humor imbibed, & brought
into the redde Elkes, w^t shall transmute
& excrete all bodies into vertitude, w^t
if it be handled as aforesaid; And so is ye
first manner accomplished, & ther is in-
t, & the white body, to the white mortke,
& w^t the redde body to the redde mortke;
that is w^t the rewarded talces of Lure and
Dot, Namely, that the calyx bee rewarded
after the manner, as shall bee here after re-
shewed in fermentation; When therfore,
the talces bee rewarded, put them in a vire-
tudetoxic in which fire, & out there upon
a sweete quantetie of Lat Virginis; & so
circulate them into bodies, putting first in
dissolved hem in Balnes, but farre better
would it be done in Gemmiferis, after the
manner of the vegetable Incoction as
foresaid, And may so be handled in all
points; for the 3^d manner w^t is by con-
fection, w^t diversely plainly shewte in
these words; More obes when & shall bee
dissolved, dissolue in it a little of the fer-
ment

ferment, & put all into kimia; sealed w^t
the xylotropes knot; close w^t an easie
fire, & draw the chariot of fire & elements
through the body of the sea, till w^t men
the flouds are gone into the drynes, þere
þeare shal be a matter like to
fishes eyes; þen by þe þare of 30 daies
following set it þe midde red, in a mightie
fire, till it comme to melt like flowing
w^w; þen is it apt to concrete all bodies
into xure ston; and þis Medicine may be
multiplied, w^t his droves sumodities, þe
conuenient solutio[n]s & coagulations, And
þis is þe way, þalire to elixerate w^t
þ only; þn other way is free also; to dis-
solue þ into water, w^t is made þe shal-
þer of xylotropes; or þe water of the
sea; if w^t Egomas Norton (þough Enig-
maticall enough) makes mention, in
his booke, w^t were þe breakes of
þre Liquors, as apt þe stone þat he sa-
id w^t:

Other men say no Liquors from above
descended better then salt as emperors loke
þt w^t see signified þe water of the sea
þt is þe water of þeir & sublimated,

W^t

w^t of y^e w^t w^t (Roxley frameth shax vine-
ger, & putt white fates, & steepeth vs for
waterfattion; w^t water upon y^e halp of
Lune. To Roxley make glycer; wh^t axxaereth
in t^e y^e w^t & addit at ester fates; w^t y^e
in y^e gib & y^e w^t y^e fate was upon y^e calp
of Lune, w^t most shax vineger wh^t is our
pure water of t^e sea; t^e odores of t^e w^t
king here w^t is on t^e gib w^t: Take y^e y^e
well vnged, & subline it t^e xisse from vni-
tional, & combust salt; & onto more from
claym; Then heate or geunde it smale, &
rubb it vpp^t o^t come on a boud, vnder what-
tee, & let y^e sublimate so stand in a roote
viall to offalke, & it will turne to wa-
ter, Take t^e hot water & xfilter it often-
times, then distill it, & so rectifie it 7 times;
w^t t^e this water; offalbe his owne earth
w^t remaineth) after t^e first distillation, Note
being afore saltine into white, & so dissolue
it & syre it often times vntill it be syred
& slow, for to that ent^t, are t^e w^t of
Roxley, referr y^e fate i^t good quantite of
our shax vineger being distilled by filter,
Let distillation bee made by 22dine, from
t^e com^t y^e fates, & let t^e fates be taken

and w^t a faint fire, be heated, w^t, & fixed
in a viol staved; then being iterated,
Let them be dissolved in his own water.
& let the water be distilled againe, & so
fates may bee fixed; So continuing solu-
tions, & fixations, until you may have
the medecine fixed, & flowing; w^t it is to
be fermented in this manner; Let the
medecine be dissolved in his owne water
by him selfe; and let the white earth of
it also be distilled w^t the same water, in
an other viall; Then let the solutions
bee mingled together; & fixed together, &
dot w^t this as afore said in the office; &
also out of this vinegar, if it be convenient
be outrifed for 10 daies in Balneo, spere
out may the elements be separated, to
ake for the uses aforesaid; And there
fore make Rixley; let there also be made
water of Ar: vi: published, as you know;
white is tained our sharpe vinegets; & let the
earth of white, or red ferment be dissolved
in vulgar dissolution; until it be cleare
water, w^t w^t the stone shall be fermented
by you self; And thus I trust I have sufficiently
iterated the practice of the Minerall stone
finis here

¶ Here beginneth the Third Treatise
of the Key of Alchimie containinge
the Animal Stone

¶ Come now ax rogeth, that according to the
vndemonstrated division, in the Preamble of
my booke I shew forth the manner of the Ani-
mal Stone, &c. as I have shewne partes ab
I have found written, & al so age it might seeme
a thinge incredible unto them; wch have fallen
to me into mine consideration of the world
of nature, & unto my selfe also, at the first
beke difficult; when I warded it according
to common sens; or after he common
first sake; for who or what it see that
seeking to vngird, or amendo the metallitall
sicknes of mettalls, ther by to conuerte
them into perfect bodies, woulde euer imag-
ine to doone, wch bloud, whose substance
is of a forme of the composition, & in shew
contrarie to metallitall or minerales kinde;
¶ Wherefore I answer, that as at the first,
it seemeth a mettall beke vnoxt oꝝ visit;
¶ So if it be trouȝt his laid downe oꝝ, myself
xontraſed after he scinde of earth, and rein-
tinxles of our philosophie; it will shew it
selfe other wise; for like as the diamond nem
taken

taken from his Mine, is to bee ignorant
of little basew estimation o. hys polit-
shed, is greatlie esteemeo of his Capidaries;
Wh^t his chunche stour proceeding from the
bloud of man, before it be volifhed, that is,
before the earth be laid oxen & knowen for
the sett working heire of, may appere
at the first shew to be a thund dark, and
obscure; by vew of dissimblable liknes, in
kynge of mettallitall substance, his beynge
as shortly as I can demonstre^{to} t^e hys
of the matter I reare demand hys questio-
ns, w^t hys Georgelie & diligently ser-
ched out, will not onlie give gret oblyght,
but also yelde perfect xrofe hys of, to
come therefore to the remane, I aske two
questions, w^t ge on mettalls confis^t, & what
is the first matter of mettalls; He my ans-
wered trulie, hys strok shall appere
To the first, I say, that n^t at soever doyle
confis^t et even o equal substance may
be made & brought by course of Nature
to the same matter; when bloud &
therefore w^t mettalls, having hys some-
munitie of substance, may, be brought
to yelde same matter, w^t greate hys com-
munitie

Communitie of their substance, sicut) namely
Sal, sulphur & tri, & yet seeing it falleth
in mettalls, that without it there can be nei-
ther in silo & roves mine, in reale & fiction,
nor above earth; either suffer the benefit of
thesē by art, except it be brought & divided
into sic salt, Sulphur, & tri, wch for if
the generation, & alteration mettalls, be in
salt, Sulphur, & mercurie; then must salt
Sulphur & mercurie; wch for generation
of mettalls; And seeing therefore that in
bloud there is Salt, Sulphur, & tri, no
doubt but the Salt, Sulphur, & tri being per-
fett, may serve suuolitie & fulfill the pur-
tie & vert of salt, Sulphur & mercurie;
280 To the first question & continuos, that
bloud may serve for matter of the stone
if it be by art brought to the perfection
of nature required in that be salte; for
the second demand, I aske whether ouer
else is to be required in this art, for trans-
mutation; Save only our water, & our
earth; Wherefore saith Raymond, our
gold & our silver, are but our two mines
& that is our pure water & our pure earth;
Wherefore seeing that our water, & our
earth,

earth) are the materials of the metasiteall
kind, To the 2^d, I determine, that the vire
water, & the vire earth, w^c is easie found
bloud, may serue for materiall of the ston:
for so witnesseth Aristotle in his Concordant
vpon the wordes of Hermes, & Aristotle; w^c
writeth thus, Although many have imagined
it, that this worke may be done of brass,
& bloud, &c; w^c can imagine fleshe, & bone
yeare, if the Elements shalde here from be
separated, for of yeares & bloud, in as much
as it is yeares, & in as much as it is bloud, may
it bee made; but not of Elements; So that
if Elements be separated, it appeareth in
this that it may serue for the ston: Indeede
of any good to be done w^c his f; A think a
little, if it be separated; but if bloud may
beouer into substance of nature, then no questio
n that Substance is as good an earth as may be
possible; But therefore writing Crudos of the
earth, there is nee more matter nor care to
to be had; So it be fixed, neither can it be
said but that by Elements separated from
mans bloud are verie ineditinable & con-
fortable for nature; for so write the Crudos
in his booke of Quintessence; & Puxessiss.

in his canons, & alredy in the books of writers
to families of Toledo, intreating of the blood
of man, concerning the duration of sulphur,
to be cast out of man's blood; The manner is
xliiiij. & exiij. to be found out by Asclepij, being
in the 12 quaternaries; and also in the medulla, in the
extremity of the luminous stone; where as you
find the matter to be noted to be in man; & this
matter giveth arsenicosis; the little wortle, & ther-
ewith the excretion of the matter, & readily it to be
taken out of a man of divers that is cut of a
collicle concretion, & for the state of
man's body, as from a scaly & scurvy
man, for the regard of the time, & occasion
of the year in May; for the excess of the man's
sorcerers; in this sort: Take twenty ijij. by the blade
of a pointed knife, & extracting or taking the
succinuous substance therefrom, put it
in a glass bottle sealed, to xutrire in the
fire of the first degree: where let it stand
a long season, until it become black: That
done, take it out & set it in ashes, where drying
it, it will bubble, the w^t bubbles there will ap-
pear shew & appear doubtless innumerable, until
it become white; Then in a strong fire for so
long, make giv^r red; if too red wortle,

and

and then is it Sulphur of nature: & that
extinguis all other things, or Sulphures: & ther-
upon breaking out into a great burning; see
suite, & therwith more marvellous then any
marveller; for it putteth nature of esse-
sētē Sulphur, w^t to make the Elixer, imbibe
this Sulphur w^t h^t red & vegetable, till it
be fixe, & flowered, & take þis þis ferment
of o in þe +^t expositioñ fixe from þere
fire, w^t may be multylike, as þe vegetable
or mineral, into is þen þe great Elixer, for
þis maner of working, until þe white
Sulphur feare, care, what Oxley saute!
Take þis one thing, þis golden stone, immixtis;
Wash þim in þe owne broþ, till þe water become
& þat done; see þou ferment þim withilis.
Of all þy mortale þe þear is wapple & some;
On þis way, þerefore, it apparetly þat þe
stone may be made of man's blode; w^t for þat
it comyneth of man; þis said to be Animall;
þeyus faire þab Axmed; þat þis stone
is blude & furþer am not yet able to say
for þat þis quartee of a yeaure I saw & not
seen it, w^t þis maner of working, þen
þe Animall, as boþing þe blode of man;
& so come þerefore to þe other part; w^t

Oxley

Firstly speake of from the woodes of Alaris
the secretess; where by it falleth out that
Marie by the Luminall stone vnder stode a
fixed earth, wch earth was the castined earth
of egge shels, what will somme thin say; com
tan this bee true; being that fixed ought to bee
couched wch line; wch cannot be, for that egge
shells are not of a mettall or stond, I answere
that in this effect, they are of stond, for that
one fixed stond, or matter falleth assunitie to
another fixed matter, so that in this unitie
of their fixednes, they are of stond, & are not
freee forre counterarie effect; That earth also
readly, is most meet for our intent, that is
most ydole exponent of ymmoditie fayre shie
ours name is, in wch there least p; wch is
in the egges shell; for we lyst wch is moist,
so that nature turneth into the wch into
the yolkke, & that wch is most soile yoke, it
turneth into the chare: wch is of golous rechte,
for that, that seale worketh in moist bodies,
that engendred wchitnes: for alwyse wch
the shell shold haue beene blanke, & tender,
hos that heat working in moist bodies,
taketh blanke; & that oþer earthes are
more meet for us then our owne earþ;

Bear w^tat (Pamond^o f^{uit}), his owne earth
is fitte or never naturall for you: Guine
likewise writing to her Sister, sheweth
that herre is no farr w^tat earth, it bee,
so leyt it be f^{ixed}; & therefore see common
ly his first earth to be cast away; Wh^y
xlate (wh^yever) to bee meant; w^ten
that the Lettift will make the stone
of other fixed earth, besides his owne; w^t
at this tyme, is the xgylologys intent;
that shortes worke my^t be had by plan-
ting our \mathfrak{f} in a more fixed boore, & en-
rich his owne; And here fore written, Aug^{ust}
14th; The fates from w^the water was
drawne, are to be knowne away; & cast
away, for leyt herre are alle of no valuer;
C^o his \mathfrak{f} must be planted in an other sub-
til earth; out of w^tat bodie & his earth
fixed must be g^{iv}e, & w^tat that bodie is;
Xxley (hewel) it to bee Egge shells; xxoun-
ding the wodes of Marie, w^t the xxakey
of the mountaines to be meant by eggeshales;
w^tare little giss, or mountaines; & here ~
Marie f^{uit}, that the bodie is taken for
the little giss; w^the bodie is white, & cleare;
not suffring motion, or corruption; & is

meindred

inferred between male & female; Out of w^t
of Marias words Dixley found tis, I know
not; But in his Treatise of Heries, w^t was
said between ~~see~~ cycles the ~~cycles~~ ~~cycles~~, as
I did since it reporte in Boines, and
priorum stratum; are these words;
Accept herib[us]: & take with her the rest
that is white clean honest & growing ex-
on the little hills, w^t Dixley affirmeth
to be egge herbs; & of that herbe shoo af-
terwards faire, but it is a true docis
not fixing the fire: for the worsch of the
world shoo affecte, but report w^t Dixley.
But to remove all doubt w^t put earth it
should bee tent oure Eagle (i^e our f) shoudle
rest on Christes trunck as naming it
as indece it is by his owne name: saying;
I will name it fire by his owne name; w^t
w^t by common wordes name it, & that is
the end of the Egge; w^t being Galvino
w^t this plim removd faire, Dixley is the white
of earth, & will longe abode fire, els
shoo fire; And shoo it shunnot bee & sub-
limat, w^t in some woldes, the sublimatoris
to be little hills; Marias words are vaine
in two sortes: for that shoo faire, it growes

195
upon his gills, wch sublimate doth not
burne wchyn the gills; And furthes (faire bee)
it a boode wch ymagine the fire, wch fu-
blimate will not doe; but shew the fire; &
vanish away in smoke, To come to an
end of this Chirurgie stony, let vs set forth his
exartise: wherein see faile), by little shells or
eggs of hemis, whose shelles separated from
their skins, exorded vs after their washing, ought
to be calmed until they have the urgite-
ness of the snow & cletemouse subtill-
tie; The ablation of wch is after this sort, scly
the eggs until they bee verie rare, then let
them be subtill barke or vnto of; so that
they may be parted from their skins, as
nuris as is possible, then out of the frag-
ments of these shelles in the strong sic of
vaine o aches; be made wch nuris salt; &
let lein helle stand for eight daies, &
every daie rubbing them wth your hands,
that their skins may be made away: After
ward, let them bee washed in water &
their skins wch floate above, bee taken
away; & let the shelles wch remaine con-
seruall in the bottome bee dries on a
table in the sunne, Afterward let them

bee

be calcined in a furnace of reverberation, —
even as unto a fyre may possible, until they
become white pale of wryte colour, & in a
maner of a subtile matter, & fyne powd
erfull, because that eche excoeth all easyn
of the wortle, for that it shall be more meete
for thy wortle, then any other; Seeing that
gold, nor silver, can attaine so great fire &
duracie. Examination as run this earth, let
therefore our munitione mercurie to solan-
do in this earth; after ther are certified,
that is to say, the wortle, wryte $\frac{1}{2}$ poun, vs
to the sedo wortle, red $\frac{1}{2}$, that is to say
of the stone; wch must be out vpon this
earth; & so in a circulatorie circulacio vpon
him until it be fusible, wch wortle verie
well be done in the Bratton or Yemissarie
& when it will so vierte & flow; then set-
ment it at in the other shives; & by solution
& coagulation interre it; And by it man-
ner of working accordeth wch he wortle of a
Marie: Saying vitrifica super illius Kybrick
& zybrick & that is vitrificate, or glazeth vpon
it kybrick & zybrick, kybrick is gold brought
into ferment & zybrick is the two $\frac{1}{2}$ poun, for so
Exley interreth it; nofere ge faithe; from

the wort of Marie; Make t^e y^e water u
like t^e running water; Of t^e two Zaybeth
or zybeth; that is t^e two p^tts. w^t Marie bid-
dest to be viterfited vpon t^e foyed boote;
C to be made liquido by t^e vert of nature
in a vessale of xylloxylic; By viterfitation,
þer meane to purifit ordeyn wo: w^t must
bee done in asties; for so did Rixley it in his
first mortale; w^t was as þe asties, vpon
þe easys of þe little g^ras w^t þe water of
þe menstrue, that is w^t þe oldent water,
to be w^t white; for so þe did it for þe mortale,
C in his circulations vpon Raimond þe for
it to circulate in þe clype fire; And þe
þere in his þart, þare was brought þe lini-
mall þone to be elixir, / finis

Here beginneth the fourth treatise
of the Key of Alchimie; C containeth
þy maner of fermentation.

In t^e fyre of þis treatise, are shewed t^e g^re
making of t^e stones manetic vegetable,
mineral, & animal; w^t þe fore þat w^t now
com^e to accomplish t^e same in t^e seig^e
of x^eception; Cis wher^e is most conuenient,
for þat þose þis, t^e treatises w^t sed may bee
þroughly

7
thoroughly finished into Elixirs, a work as the
se times, wch we yet to follow. If the impasto
translucent stone: wherefore if you selected
this middle & Oxide to treat of fermenta-
tion, as we do for the colouring of the
stones white, as for the finishing of gold
to tame; Let by these for returne to particle
or fermentations; The alchymistes creat
et their secret works of nature, to bring
their elixirs to effect, gave likewyse the com
position of the elixir, to the creation & framing
of man: who consisteth of body & soule
Even so this stone for divers fitter simila-
bles, they attirre to consist of body, spirit
& soule. Of the body & spirit were made pat-
iently chosen alreadie; We will seeke here
for particle of the soule: Know therefore that
even as the body cannot live, so none to do
e by any acte without the benefit of the
soule, neither can be framed, or brought
to life, without the coniunction of the soule
& the soule being certaine vessels no to dis-
place from whence it came, the body re-
maineth dead, received from all action and
decommynge a mortaise; so the stones, though
it can never so lightly devise of them, yet

Can it never become elixir, w^tout it be
committed w^t h^e doulce: Hⁱ is h^e ferment:
for other wise it woulde lie dead, & be of no
effet or balsam, for transmutation. And
therefore fforwardes far out of h^e way,
h^e obiett that h^e stone is one thing; &
few we add t^e cito nothing; that is straung
or foraine; have onlt remove superfluous
nes; & therefore woulde have h^e Elixir
to be made w^t gold, or silver: Indeede
if they know h^e difference betwoon h^e
stone & elixir, it myght be true: For in
the stone there is nothing but himselfe, but
when they meant, ther^e by the Elixir, then
can it not bee, for that ther^e cannot bee
any Elixir, w^tout the addition of gold, or
silver, And yet saith Ramond, Gold & Sil.
ver are not foraine & strange; And more
at large writing of the stone, Ramond
saith, that w^tout ferment, Sol & Lune
shall not be brought to comp: for that
they are the forme of the stone: For other
wise our vegetable & is not of himselfe
sufficient to make & forme the stone: for
that it is not fit to give that w^t is
appropriate unto another; & is h^e vices
of

proportion of that vegetable thing; which is in
soe exume by nature, And in the latter end of
the first question in his Questionarit, see done
+ there, that of necessarie, alius in his compo-
sition of gold, silver & vegetablie, will affir-
mote to bee the true qualite of materiall exume
thereof; In other obiectio[n]es will seeme of you-
the first, the water of Yahu words, as for the
second there of, they introduce this siz-
mili or Spanne; The water of Yahu are,
gold, our gold, & silver are not gold & sil-
ver common, & therefore gold & silver are not
necessarie; The water will answering
by the very words of Yahmon, where he
himselfe answering it after this manner
saying that in these words there are two
things given us to adore unto. First that it
is common gold, & after to teach us that
fourth common gold is the matter of the
temple; Yet, we are not there not to
temple, I want it be alterred & other way
recounted; & then sai ye, it cannot be rulled
o; for that it is alterred, & so are Yahu word
to the water too: One of the effect are the
water of fixed, whiche set right the spec-
iale express water in that very point; Say not

Our fumture is decaunfe done ^{vile} at first, & is
indeed w^t an other man more noble n-
turyng; þis tract we do ferment it w^t
gold common; And þis is the 3rd party, þat
an ambiantie may be remoode from
þou must know of certaintie, & telecke me,
þat þis stone may be furnished in þe
w^t of one stone, b^t w^t þe being out of one roote,
w^t hout common gold or silver; þut it can
never bee made elixir of þe stone, but
by cutting to of common gold or silver;
þt ought to be alterred & quickened w^t þe
þ^t of one stone; & to be lifted into cristal-
line sylxysse, & fixed. And þat oþer part of þe þat gold
þen sylxysse to be made deco, & oþer part
of þat by þe oþer of þe sylxysse of silver,
so þe fext in þis w^t it self, & þe sylxysse
& þe gold, & silver to be oþerfitt. W^t two
iles þe sylxysse or oþer þoies; w^t are
to be counted as it were of oþer indele
matter, between þe ferment ought to
be fermentado, until þey yede ease
of þis, flouring; of a quynynature,
merched b^t þe elixirs, striking w^t a
deco; þe ferment of w^t cannot be r^tled
þe common; but ferment þis soþer
i. ferment

ferment of ferment; that is not of
common ferment, but must be taken, vnde
lessoys it selfe into new qualities; in
wh^t all men aliaſt ere, fermenting it
w^t water, & oþer, devine test of lea-
dies not alterre, xerewin, not feruent
cotteine of Rainmento; Savynge of uelins
that is white or red, w^t nature nati-
feruent, ouȝet & ligie to be made, or can
be made vntill it haue xasse the xisfor-
xers w^tEELE. So that þe first qualitie
þe deſcribed þe secound qualitie, are to be
þought iþ; by our waſteru: And on þis
w^tare þe xisforxers þo to be under-
ſtood: w^t seeme to be ignorant to oþer
þere, þis ſens are þeire varietie vntold
þe fayre mothes conuictio: To come to þe
examens were by þer seeme to xerove
þe mothes obiectio, is þis; & if þis iþ
þoþ obiectio answere in clarer þunc-
þe mothes is laid, þat even as bread w^t
is cutt leavines & þis is xerent in þis
state, or þen; & is come to þe end of
þis xerentio: So þat þere will ne-
tau leaven, or ferment no more; so in
þoþ w^t is aue, & by examination of þis
þought

brayed into a fixed & firm bole, & ther
n^t all is impossible to ferment any more,
To answere this vermisces, it followeth in
the next notes; *Nisi habeatur s^r, Excert*
The first matter of mettalls be ad; into
it, it must be resolved, & into divisible
Elements: w^r yades of take doe ealper ferre
to confirme the exposition of mettals folely:
Then ought at all to refell the same: for
it it be not of yodo compon, excent it
be altered, & yet of yodo it must bee. & it
must be of yodo; but yet altered, And
therefore not as I know somt xfantastic
imagine to take it fermented w^r
the heartgulites of yodo. And that it is
almonde for, that is the souce & ferment
of the stone, Let us see, what danger
there is, in that besyde in this 32.
30. 10. 40. 12. 05. 06. *water, water for the first*
and last, Executing of the coagulation
of f^r. Take coagulum & water coagula-
tion ought to bee done w^r O^r O depa-
red in f^r, but yet only O to bee write-
water, & O both so write & red; Oylaine
in the next alledged; from tinctura: also
the tincture is for composition of the stone
of

of fire, & elixir, of gold or of silver: Elizas house
it is a certaine compounde of the fire & elixir
of gold, or of silver: Gold to the redde, & sil-
ver to the wighte: & in the Pact a little a
little after, the Elixir of Philosophie is made
of the three stones, of the stone Lumarit &
Solarit & Mercurie: for the Lumarie he wighte Sul-
phur, In the Solarie the redde sulphur; &
the stone of the ambre both natures wights
& redde: In the matrimonium of Roine
matrimonie betwene the redde man, & his
wighte wife, & byon shalbe above all the
mysteris; The philosophies stone ex-
-x from a vido matter into a most won-
derous treasure: That is from the sacrum
of Gold, by art of generation directed into
the nature of the ambre garnet by the flesh
conmission, wherefore it is said, that no an-
dol shall be compounded wch this like scilt
Ametrury; yt shal bes a perpetuall veant:
& in to the wighte benefit of this elixir in
both, & f: for indeed they being joyned to-
gether in one, makes the philosophies stone
the greate infinite Virtute; One of the best is
settred out a colour more redde then blaw
Leyme in the os: for that as the philoso-
phie

philosophers say, without ferment there is
no perfect tincture: even as good bread can-
not bee without fermented wort: so is it in
our stone: Seeing the ferment is as the
soul, which giveth life unto the body in
perfect bodies, by mean of the spirit com-
municant betweene; wch is ♀: C. b. by after-
ward; here is no other ferment but diuers
west to the white as red Elixir: Contra
to the white elixir; namely gold or sil-
ver of philosophers, not gold or silver na-
turally: altered therefore: Last of all in
cc. cc. the saith the ferment is the soule;
wch by meanes of water giveth life to the
imperfect bodie; wch before said not; and
it also bringeth into a better forme, and
assurme if you mingle not ferment wth
elixirs the bodie shal not be coloured as
it ought: for because that without ferment
shal neither be nor be tuncre forth: Flemyn
saith that there is never true tincture
without the red stone, Aricene saith that
gold tincture not, except it be first tint-
ed; and that it doth give tincture: Gold
saith wch is red to bee bold by the bodie,
ferment; ffors ye Elixirs bold white e.

redd, in scula philosophorum. If juncz wul-
ten ferment is double, out to he wipet one
to tis redd; To he wipet lune, & to tis no
o. Minto speaking of the stone, saith first
that there be that in the stone, wch amena-
teth the stone, wch shall never have heat
nor seeke; wch for wch giveth in charge,
that the stone, be ironed wth the booke that
it may incender the like, that it wth more
gote, & silver: Whiche are the fermentz of
your pinnall elixir: Contyning therfore, that
there is noe other fermentz, besydes the other
fermentz of o. e. d: Wee will to he practise,
endyngh wch this our saying, out of the
rosarie; where it is written that he wch
geth aboue so seeke any tincture wthout
o. or d, is likendo to man that
want climbe xx a ladder wthout stres
or comodites; There are divers, & sundrie
ways to reexpare the fermentz, of wch
at thir tyme in hys place; it sreake but
of two waies: ffor, at hys 3^d day must
of necessitat be tauyed in the next chur-
che of the mist stone: The first is of
the reparation to make the fermentz
of ferment; wch is the long way in putin-
faction

mentation
names
etc

outfattion, & t^e other is t^e dissolution
of S^t n^t L^e Sac vircinie mineral, or t^e
t^e shadde vineger; w^t p^r of we^t speake
in t^e Minerall stone; To speake first:
Therefore take vour gold, & having well pur-
ged it w^t Ammonia: as every common golde
fro^t frowes, let p^r bee beaten into fo-
liage, or leaf gold: Then let it be warrode
in corrosive water Salte Aqua fortis, made
in t^e r^t wise; Take vitrioll, of t^e r^t wise green
ox verose, & to p^r ievue halfe his waight
of salt Peter, gentoe from vetric fine lie.
together & out them to distill in a pot of
earthen; & at t^e first make leant fire, un-
til t^e faint water bee gone, then range
t^e better & lute fast a great & long
recever thereto, & make & increas^e t^e fire
troues, & receave all t^e water, heat com-
mely v^t in a red fume; for t^e that is t^e par-
ture part of L^e strong water: w^t if it
bee 3 or 4 times rectified, distilling it over
in a sh^t fire; then is it very well able to war-
rade & but not o^t; expect it be fortified w^t
salt Armoniack, or combust salt, w^t is
the better; You must thus fortifie your
strong water, w^t combust salt; Take t^e
salt

90

Salt of Burnage, & talke it in an earthen
pot, until it be burne wþt in a comyn
fire of coles, then heale it on a marble ston
into fine subtil powder, þsat done you must
dissolve a good quantitie þere of in þre corros
ive water in a strong fire of fano, distill
þre wþole together; & so doe wþ new salt.
twise, or þrewise more; Then into þre war
tes, out of þe laste gold to dissolve, & when
you see þat þre corrosive water reasþ to
bubble, & boile; set it on a few ashes in
þre furnace & when you have so corroded þe
gold, as much as you list, Then take þat
water wþ is of a golden colour verie beauti
full in þe eye, & in a sh fire draw þe cor
rosive water þere from, then in þe bottome
will þe oyle of gold remaine, most faire oyle of
in light on wþ out againe of þer new
water: for once more; & draw 3 or 4 times,
þen þat you have your gold verie faire in
oyle; & well corroded: wþ if yee loue
þe bare garter, þey will bee of a faire &
purple staine; And þereon esþly þe w
ords of Aricene; Gold alþy not finch, ex
cept it be afoore tinted; But to xerocaster
unto þat, wþgern restely þe great street,

Take a good quantetie of common foun-
taine water distilled, & poure it upon he
oile of gold; whiche will haue descente to he
bottome, like graines of salt, though not
of that colour; drawe away therefor, &
evacuate marilie the water from it; &
torke the matter remaining; & put in
a crucible to calcine for the space of 8
daies in furnace of reverberation; first
wyl a lente fire, after wyl an inciferent
& last of all wyl a strong fire, untill he
water augmenting & increasing become
like sponges; Of this proesse only
sixtene fixtles in his Little Besome booke
where he saith calces of CCC are made
two waies; first wyl common spirit and
common salt; Seruolde wyl strong
corrosive of vitrioll & salt pether; in wyl
they recite solution; unto wyls solu-
tion let distilled water of the fountaine
be cast & the salt shall descend into he
bottome of the glas, in forme like unto
graines of salt: Take heys & graines &
cris & calcine hem, as is said & so forth;
In like sort is to bee done wyl lime; take
tree to cast no salt to he corrosive,
And

100

old fys are ffor ealys xxviiiij: Of wh^t
to make sūixtūrē of nature for he great
ferment, doe thus; Take h̄ yōunges w̄ore
yare, Blute hem into vodice, & dissolue
them in your Lunaris vegetable, or ardent
water, being not gone so farre as Lunar-
is, pouing it on the scald vntill it be
soloued w̄th the tincture of yodo, & so
doing it, vntill all the fūctures be ex-
tracted, Then out the water w̄th the tinc-
ture together in Balneo for 10 daies, & at
the tenth daies end, draw of the water of
all the water from it, & leaving the ore
in the bottome; Wchys will then bee verie
thinn & subtil, but put into a threys egg-
shēte, to nutritie, provided alwayes, that
some smale part of the water may be left
w̄th the yodo in vnterfaction. Wchys greate
egg must bee placed in Balneo for 150 de-
daies, vntill it be converted into wghte
sūfxur; first havinge w̄th the colour
for fixles ffor h̄tting, & let the oile of yodo
be joyned w̄th pūnkle of it selfe, & the bodie so
exer, that sent ffor working in moist
bodies, ingendorely blaknesse w̄th all
xylifoxges. ffor the most part axomt
to

107
to bee had at the end of 40 daies, Yet
some axxount do, yet fere must affyve
a note out of Caimonos treatise of his
greate work, or welso foxgitarre tree, wri-
tten in his 3^d distinction of his booke of
Quintessence, for the better understand-
ing of the colours in generation,
hee saith; Da igitur sibi ignem & t' gire
fum fire in his fort successivis,
so without any intermission, until he
come by ff. to E: that is by dissolution
to alteration: for that then beginnes
an other colour to be generated, whiche
is blacke; Yet think it not so blacke colour
as the flue, or bulias, but that that
colour is rather of the colour of an ill
rotten xome-granat: And after you see the
show or token of colour, understand that
then there is coniunction, & love knot
unit, between the spirit & the body:
Also as he is in the body: So is he
the life in the white boode; Also saith
the chelast ouer to note, that the col-
ours differ in generation of our infant
for the colour of the white fleshe, under
an other condition: for first of all his
colour

2

Colour of xutification is of greenesse mixt
w^t redness, & from brent they both come
to bee in their owne tyme subvener, of nature;
If w^t the white is bren to be taken out.
of xutification; & to bee brought by circu-
lation of his ^{the} xxviij. min into water, or
oile: w^t is ferment of fermen-
tis intombustible for the white mortke; & w^t is
the subvener of dores must be fermen-
tis intombustible for the white mortke; By man-
ner now shall follow, after we have done;
& brought the red subvener of gold to bee
ferment of fermen- & oile intombusti-
ble; When herefore the subvener of o is
white; cut from sime that dauneth feres;
White remaine in the bottome of the glasse
below; Then out hem into an other glasse
egge, & clarre sime in an ale fire for 30
daies, increasing your fire from 10 daies
to 10 daies, until the sime of 30 daies
be in Banke or sorte or entubate your
red subveners w^t the oile or fire of the
vegetable stone; until it stande liquido,
or be brought into oile. w^t is then red
ferment of fermen- & oile intombustible
for the red mortke; w^t these oiles & fer-
ments

ferments are all stouts to be fermented;
The manner of doing is divers; whereof I
will set downe two: The first is this,
when you have brought your Sulphur into
oile, & ev. Liquor, draw here from in a
lumbeare must & of that wch you xuton,
at you tan convenientlie; then take the
Sulphur of olde booke: yf it bee to the
red worke, take parte, & of the ferment
so dissolue one part: yf to the white
take to salifer. Let this be couer in a vearie
glasse; wch being very close staled, wch it
for two daies to dissolve in Water: After
that take out the glasse, & put it in a
fataorie ther to fyre vnder fire vntill
it be fyred, & will flow; wch wch if
it will not, let him stande in fixation till
it will soote: & then is the Elixir of
perfect vertue, after it shall be augmen-
ted in qualite: wch shall bee shewed, wch
we tourt augmentation, & reduction; &
the conterning the other way of fermenta-
tion, dissolve both the Sulphures of the
booke, & the Sulphur of the ferment wch
will redy the wch wch to white and
red to red; being so dissolved, draw of
falso

Pass the fire & You put on; & putting the re-
fion of the solutions together mix them
in a fixatorie, as is afore said, & putt all ther
be Elixirs, & first is the most noble way
of fermentation: And can never fail; The
other way of fermentation is of less labor, &
will be actioned in little labor & waste;
After the ^{as} got the silverie Oyle, it brought to
culpe before laid, dissolue the raltes of the
white w^t the Larvirginis minerales; it
redd w^t the firme Element; & w^t
the Filter, bring from into oiles,
w^t w^t you may ferment at will, &
pleasure, according to that w^t it alreadies
laid in the Minerales stone; Let there be
made water of tr: vi: sublimed at you
knowest, w^t it our most sharpe vincerer,
& let the raltes of o. c. d. be speeche in di-
solved w^t vulgar solution, untill it be com-
plete water, But is after the sharpe vincer-
ere or Element of the Minerales stone be
extracted, & the oiles must be sent into
Balmeo for the space of 15 daies; in w^t
Balmeo it will osse & become more
firme; w^t chace the stone may bee
fermented ab your like: And by is it an
easie

vii

earlie way), & his plate myght well serue
to speake of Fixley's way of Alsteration,
of liftinge vre of talres into it: but that
in as myght as it is only done by benefitt
of the compounded mixt waters, I will
waite it oþer, vntill the next Chapter
following: whil shall at large shew the
orders of workinge, for the compound
stone; else in the meane season let
it be auide of fermentacion;

finis

Here beginneth the 5th trea
tise of the Key of Alchimie
containinge the mixed stone

The philosopheres sometime vrgo excreced
with the length of time, w^t they conserued
into a even deute myght be myght the elas-
te to effect by Nutrification, do thynk not
them selues, to finde out some shortor
way; w^t at last they found by joining
together of contrarie natures; for w^t were
as afors they were driven to make two
worlds; one in a torrening, & another
in recomforting, the corredod; that then
at last, found out to doe at out time
by

by coyning of their natures so equarie toget
her, that as many as bodies were yndred,
by the fires against nature; so many ther
migeth on the contrarie to be solven even
at that present instant, by the fire of na
ture. Wherefore ther com from both toge
ther. Of the after day were drawne, the com
munes stones; & out them together; also heat
her mar micht iomthie fabe the vte of hem
at one tyme; by vertue of whiche ther migeth
treate their elixirs in shouter tyme & sparc
by alteration where afore in longer tyme
ther did it by nutrifaction. Whilc elixirs so
made rayzed by the vertue & benefit of the
mixed water. Wherefore I think it not on
necessarie to write them by names of the
mixed stones; but that all p[er]f[ect] elixirs
are perfected by the power, & strength of the
vegetable, & mineraall; whic fables were made
of; is not all one wch that, wch in the
vegetable afore I wak of; for this our
elutration wch now wee intent of crete
vertues of all bodies liffto into vre, & to
become cultor of a serond intention; &
of ultrate qualities, by vertue of our
philosophiall fires against nature: Of wch
mannes of

maner of working Galatius falle for xviij
leijours, faitz, that from the minnealle
pesteable rayned togidre the teste of his
best art & cordour. Indot heye two wa-
ters, whiche Raymond Bolfin p[ri]m Magist[er]
e in his Annotations. In the Magist[er] in
My doms, ther are two waters h[abituall]
wt the whole art of Alchimie is accom-
plished, & in his Annotations, tota enim
vita mineralium s[unt] for the whole way of
the mineral wort consisteth in two wa-
ters, of wh[ich] two, the one maketh the stone
boratille, infest labour operari, the other
fixing it, doth free, & it fixed wt sim
without any labors or vexill for that it
mote or drawe forth from out of a
certaine stonell instrument made of
+ stonell, & his water is more stronge
mostall, then any other water in the world:
waste only spirit doth multylic & in-
crease the stonell of the ferment: Of
these waters verie few of the elder per-
fumatories ever seemed to speake of, nor
particuller to name it, except that in one
out of out of p[er]fume of two dragons
fixing together in the syde of satan
lia

101

dictation. By our noble Ruler exounted
e ualitie to this water; w^t fr^ece waters:
In w^t some, e in Eamondo it only roade of
these waters: Et w^t, it gave god people,
for that it will lift up tales into vre an
it gave paine: Also send therefore That
Eamondo, it ha^t stede & iloxys, whom
plex most ~~excess~~ seems to follow.
A w^t first of all begin w^t; the breath
of Eamondo, on this mixed stone: W^t t^e
first written in his annotations to King
Robert: e is that w^t i^s before referred over
to his place; e is to be scattered after his
mixture of the vegetable annotation
teased: Eamondo therefore reccking of mix-
ture e vegetable water, saith that by
excessive confection of w^t a man may
so mingle the Mineraill, e vegetable for-
mer, that in short space he may make
the greater medicine after his mixture.
The vegetable water (with this) that is the
water abont being two times distilled
It w^t distillation, the water most com-
monlie is bold of legume; then following
verie god vitall, juice e blood e can
bee so like w^t in equal waile; Minnele
from

109
Item together grinde Item verie well, &
dry Item in the sunne, & afterward on
the fire: So that you woulde fynde
in it no greefe were yowre; & breng out Item
into your water, & in the beginning distill
w^t a litle fire, & in the end w^t a strong
fire, as is the maner in exorcising, &
þær w^tch w^ttes of exorcisore so doe fyre
twise, every fyre cutting to new water,
leaving þat your wondres
be verie remoued; & þo shall your minde
take þis Item to be w^tch blessed
þpirit of water cleant: & his true hande
þeo, take your fode in exorcisition & man-
ner as is afore said in the vegetable exor-
cistion, & doe in all points as afore, & then
shall you see new þat wonderfullie þe
þpirit of þe water will be in tem-
perance fynche in þe fode, w^tch in þe fode be-
vegetable w^tch not bee in 25 daies; & þis rea-
son is þat ent þpirit engrosseth another,
& þeranþoþ that þe þpirit of þe quint
essence of vitriole is more fynche & geþ
þen þe þpirit of þe quintessence of þe
cleant water; & þor þat also þere is
a greater temperancie betweene þe þrit
þer

spirit of vitriol & the nature of gold; in as
 mury as they have their beginnings from the
 same ventricles in that they are univeralls;
 & herefore the spirit of vitriole is bound to the
 spirit of water aduent, both make sum more
 sick & expesse & causeth sum to cleare quicke-
 ly unto the metale: for the w^e cause evan-
 son belewe me the art of all accostations this
 is most excellent at houghing gods elixir
 purp: having this foote made fixation you
 may proceede to solution by often dissolutio-
 n & coagulation at in the vegetable accostation,
 althoough it will not soone be dissolved as in
 the vegetable: for that it will taste gaudes
 solution, w^e solution must be reiterated hys
 at in the vegetable, & next it be deasit w^eall
 at the teutefly immediatlie in this w^endes sol-
 lution; the w^e soone as a great heat say-
 ing, O King, that it may in this maner
 manere at is possible, write unto you,
 You must vnderstand that out of the lead
 of xvij. oz. there is an oyle of yolden
 colour & ex parte extracted, or there abouts: Wh^e
 w^e if you shall after their first fixation
 dissolve either the stone mineral mixed
 or animal, they or + times, or for the
 xxvj.

þurc & 3 or 4 daies it shall excuse you
from all labor of solution & conglutination;
þis evyn is, for þat þis is þe secret
oile, we make all medicines wonderable,
amicable & coniungible to all bodies &
þoþt above measure, þincrease þis effect in
þis, in þis wise þat in þis word,
þere is nothing more secret then þis; where
þerfore þe will feel free, & kind, þat
þis shall be wonderfull, & þat we will
seeme interroblle unto all þe oþre apolo-
goþess, þat if you know how to þeþarate
þis oile from þis matreshus, & þat shall
þeþatin taken according to þe manner of
minion aforesaid, þis shall in 3 daies
acconipliſh þe stone, þe oþre of whiche
is alreadie þeþaten in þe þeþaration
of elements, & in þe vegetable stone
þet in no wise meddele þere wþall in
þe vegetable þeþartation; & so enchyfþ
þeþethes of þe mixed stone tolletþe out
of þe þeþardie; þe new resteth therefore
þe þeþek of þe mixed stone, according to
þe way of þisley; þorþe þis it is, þat
among all men þere are none þat
þave þis secrete so nyme to þe þeþardie.

sumorie exumions of creatise, as you see; but
most particuliare of Rainmores. Also marvailis
therefore, if his frigolous fide so much
profit in Rainmores; Considering that this
man was so reverent wth Rainmores works,
e was so great an expositore of Rainmores,
that almost for my self delecte the expositore
of Rainmores alwaies; and yet in this few sume
excedendo Rainmores, so fayt looks my self sorwy
ye fayf geyt out of him, ye excede it to his
uttermost; And more waves then one, as may
revolutione by his works on this my self stonye

for whiche as in Rainmores tree is only
one way creatise, see setteth downe 3 certe-
aine creatises: - 1st wch, the one is wch the
water of the pure sea, that it ouer shal be
miserie of sublimes, e ministered wch the ac-
tent water soon he shalbe excedado, wch
the pere fayfly overfares; for that it is
shewed by reason he tis the manner of deu-
eling in the minnesell Creatise, by re-
tarding: To come to the making of these
myght wateres wch are in number two,
the one consistynge of + thinges of salt
peter, vitriol Romane, vitriol ferreus
that is the gumm of sericon, e verme
lion

vermilion or cinober; & the othe^r maner
of drawing therof is allone w^t the
othe^r maner of drawing of the grotto
like water, aforesaid in the last
part; & exhortation of the ingredients tolde
lowere; let the quanite of the seriton be
double the vitrioll, the pette salt to the
vitrioll, & the cinober halfe to the pette.
The wsoress of the wort^e set downe by
Fisley, & cannot advise hymselfe to
be followed, for that he doth hat, w^t
trude & sublimed & fixed: for that
never hee did it xpolosely done,
w^t en^terpris^e & bring^e her deale w^t pain,
therefore for sake trude & the wort^e on
his sort; Take & sublimed, & sublimate
it by it selfe 7 tyme more, but w^t
her bed starte willing to rise from the
bottome of the sublimator, & that
& take o vire, & of the oile of gold one
parte & a halfe; & quind hem well toget^h
ther on a glasse demore, made broad
& mostly like a marbles stome; That
done; put it into a long necked glasse
stove w^t clay or cotton; & set it to
preyitate in ash fire, introasing the
fire

164

fire ouer it; & in fire it will be converted
into red voder in 20 daies if it bee well
followed w^t strong fire; so that it will
bee stronge fire: Then w^t this fire ac
cording to nature, dissolve this voder, & leme
dissolved, draw the gossesse tree from
vntill it bee as thicke as oile in the bottome,
& stowing well the glasse, let that be fixt
into die voder; first w^t a lant fire,
after w^t a stronger, & so alternate till
worte to times, for then it cannot be made
deie, but remaineth oile transmuting all
inverfect bodies into leue sol; & so doo
you to dissolve sol w^t this water it fふs;
Your sol being inde into vodres or fine
silver as afore said, dissolve it in a great
quantitie of the first water, that comyngh
of in the drawing of fyre compound water,
and let it stande þerein in Bruno 20
daies, & then it will be red, & faire oile
to see so, from w^t in a lumbeke, & in an
alle fire, draw of the water, & leme
that remaineth in the bottome; where w^t
increas your þere as before said: And this
way accordeþ some what w^t Raymond
water, written boty in bludie, & in his
portion

115
worstations, where see saut^e; More over
if thou shal invaſt & 7 times sublimed
w^t gold diſſolvd; & althouȝ ſper be
7 varts of t^e, & but one of gold; Yet if thou
will put t^e to ſublime ſundrie times,
þer^e putting þat toward aſtaine vpon þis
þis, w^t eſt^e xv, ſir & þeſt at laſt
be ſixed into medicin aucting & turn-
ing; þis maner of workeing rarelie,
a þre^r greater likelihod þen ~~þe~~^{þo} worke
in þe trade; þee þat þe one is almost,
now very neare brought to ſixion, C. þe
olde is ſaid & rende, & will after a lon-
ge time of doing; beſides þat to a re-
uption of ferment is vrie ſmall after
þat may be all þe benefit of þe ſixion,
must in trade & riſt by þe oile of gold;
where ſees it late & pealeys, þe one from
þe quinteſſence of bitrioll, whereon a
þre^r þay, ſaute, þat þe bole of þe spirit
volatil is fix^e by þe fire againſt nature,
not is þe quinteſſence not riſt by þis
ſaute þuxſiſt in þe vrie witteneſſe, &
þe other from þe oile of gold, wherefore
& thidder þat þis maner of dealing
must of neceſſitie far excedeþ other reude
metures;

mercury; of wh^ech is the way; Take ~~the~~^{the} salines
 in the colour of blood w^t the first
 water viz 3 pints, very cleare & clarified 20
 times: for in less time nothing is done: w^t
 distillation cannot bee so much profitable or
 less: & to be maturized into pure salines that
 it may w^t heat to w^tcom it shal be done in
 a 2^d decoction strained through a linen cloth
 w^tout any glasse communing: for my self hath
 bee so w^ton it ordered; for then may it
 w^tout fail bee precipitated in a longe ves-
 selle, & from 2^d fire late ouer the fire;
 extre^m in the fire: where let it boile into 2^d
 vesse, like unto triquetz, w^t violence of
 fire; as I have seene it done saith see by w^t
 fire of; & besynd fixed dissolve it, & do at
 it afors declared; for now hote water w^t
 shal be; & heat be followed w^t full most
 season; And for the fixing of sublimate & ed
 salt done it into 2^d vesse w^t see on the
 elementall fire, above & beneath in the water
 et 8 hours & le^s. The other compoundes
 w^t 3 sortes for the alteration of crastes. fol-
 lowing in these sortes: Make a compound
 water of these 3 things that it yumm of 2 pinc-
 ion, Maturized vitrioll, & out Water of Salt
 perst

Notes, & remeſteth according to clat; it
workeſſe many thingſ, & iſ written for two
or three of xviij. viij. vij. viij. in the fifties
of ſixtie: Theſe, touching the vertues of
this water, ſee weakly marts w^e & ſee
now omit for breviteſ ſake: Touching the
order of the work, ſet forth hiſ note; and
for conuenient to reuertit, the workeſſe w^e
the vertue do tales herein interteo, muſt
bee ſoluted in a round potte, the vefſale ſame
ſtored in a ſimilari cloſt: Now to the work-
ſhip; Take the vertue do tales of he boie, &
put upon him ſuch conuenient quantitieſ
of compound water as may well take it,
or no more, agreeable to the reasonable
meant or the exect attir: w^e ſtraight
way ſhake boile iſſuant any other exēcional
ſtir, added to it: w^e diſſolving & ſifting,
& ſifting w^e it ſelfe in forme of vre, the
part of the workeſſe man muſt remove; &
ſo ſcine, till the w^e oſſe tales of it bee ſifted
w^e o made to vndoes; w^e muſt bee put in
a good quantitie of natural fire rectified
into water ſcent; w^e by administration of
outward fire, as in the Chalno or Lent geat
or ſaint, muſt be diſſolved into oule by ſuch
ſtructing

subtracting þe water from it, he oþfers it
þe done, þe better. n̄t test oil if it be ot
o, & c may þe oþders or oþher bodies be lifted
þx after his maner bee intreated, until þey
be liued, & flowing: w̄t shall coniugeare Ar. viii.
þ other inuestigat bodies: þe same oil may
also be put in Rymia, þere to nutritio, & to
be turned into ferment, w̄t is that w̄t was
þoken of, touching alteration for ferment;
w̄t w̄t in a great scale shorter time w̄t
may make ferment bodies for þe stone, ~
ffectly nutrification. & þe an end of þe mig-
ed stone: finis.

þere beginneth the treatise
of the Key of Alchymie, con-
cerninge the transparent stone

Lixey speaking of silice, & divers treata-
tions in þe art of Alchymie, w̄t touchinge þe
composition of þe stony, & elixer, folloþers
two waies in general; by vertue of w̄t þe
art is brought to effect, as much as in it
lieth, þe inward administration; Of w̄t
in þis little booke þe writeris to us: There
are many waies, saith he, w̄t you shall
finde fuisse by expeirience þen by imagin-
ation, neithers shall it bee very difficult or
chargeable.

chargeable to the wateries, to tise allwaies:
Whiche fore somme are golden to fire exalte-
tive, namely fire Elementall, other somme
againe not so; but are golden in most conti-
nentes but attention may bee made, if
it will, by geat of the mensteine; Of elixirs
done in parte by regulation, wee have all
this wchke interestes long knowne: It will
now therfore speake in partie xlviij of the
composition of the elixir in told; whiche
is that, that the xviij stones rare he & trans-
parent stoneye, it altogether congealed in
gold into a pure & clear mass like vys-
tell or yce, wch quantity to be of sundrie
stones after the fumtures, of wch it is com-
pounded of: And by the skill of his, may all
xvj stones be easieslye counterfeitt,
but expeciallye deareles; & his is geat ex-
tise, wch Ramond, brother of george yehu under
the counterfeiting of stones, so yarlye and
ourtablye givyn out: Cf. Ramond in ri 43.

44. 45. Canons in the first distinction of his
booke de Quintessentij gate sufficiently re-
corded to shew as are written before: And
understanding his secret of the art, Elixir
on the mortations of Ramond, shadomeus
marvailously

invention (lie viiij. the confestiones of 20
solutions, & will herefoore (taking the method
from hemisols), shew forth an easite, & not
so difficult away; the knowledge whereof
is attained, even as protogenes made the same
in his countefit of an oyle mount: for when
he had long time sought to putrifie hys earth
of the monstrous, & the earth of the vitrioll, in
water w^t the evanescing water, were in working
contrarie to art, it woulde never putrifie, &
thought to prove what it woulde do in roote, &
having cutt it vñore ground, it immediatly
congealed into crystalline masse, wch by
the receyved the woorke of the transuarent stone,
in w^t according as Ramond heretimely
in hat place; for that hys meaneys
to conuert vngodly stones, rather ben
to framme Elixir, by hat meaneys. Now w^t
of Elrixing, is of all waies the most noble:
for that therin is least labore & paine, &
& least faille & excheare; for that after the com-
munion, ther is alwayes nothing to be done,
untill it be come to be transuarent; then
patiently abide hys tyme, w^t were fore saide
Ramond, finito quippe anno, tu habebis omne
that of hys yere be my come about you
Ghant

shall have all that, that may be desired, of
the most; either to his work or to his office;
of wh^t you may at pleasure too what you list
as well in the misterie of Alchymie as in the
making of stones &c in medicina, touching
the making of stones I will say nothing; for
that parte in ³ intend to shew out the making
of Elixir in totall upon his grounde of man
to lay the foundation, that may be made
of F^c & C^c only in toto by reason of the
great mortingesse in the glasse; & notwithstanding
out, shew by the selfe same manner of reason
that & subtilite betwix them in a toto place
to be buried into custome of nature by the
water decent; by the selfe same manner
of mortingesse we may no doubt bring the
clay so it is full forte & vertue; for all his
misterie lieth in the partie of the water, &
what water we shoulde take, appeareth by
Raimond, althoough Exler would take the
Lunarit vegetablie; But Raimond in his
plat^s meaneby the Lunarit, the lac virginis
mineral, w^t he willeth to be rovned with
quintessence; saying take an ounce of
most faire yodo, & dissolve it after his
maner, w^t t^e gave shew^d her in my
testament

Testament, Namely, your Lunarie, to wch
add equall waights of the quintessence, where
by 3 partes, ffirst by Lunarie the meaneth
the Læ virginitas mineralis, other wise it rount,
is not by the vertue of the compounde: for that
Lunarie, & Quintessence is all one: wch, & wch
not staide upon that, ffor I will not meddle
wth any vegetable water in this besafte: ou-
frointz it will shewe how it may bedone by
two waters for the vertite, & by the only one
for the redde: These two waters are the Læ
virginitas mineralis, & Ringers compounde water
of the 3d hylus before shewed: wch water last
named, let it bee 7 tynes rectified, or else
stilled before it bee attuned: To whom there
foote to be exactit; Take your yodo, made
calce & before caught, & dissolve it in Læ
virginitas, or in the rectified water named,
wch being dissolved, ffirst, that the only
fine & pure water may passe away, that
you rectifie it altogether in Quânto, for
15 daies, then out it to distill away the
boiling liquor in ash fire, till all the
ire of the remains in the bottome, & yet
note that I have seene yodo passe over the
limbe: wherefore if you run yodo over

He wrot (as I mynd it wrot) it shall
be he better: When þerre for you sake your
ȝetþ an you like of; Take your fierie ele-
ment of þone false, & minste it wþ he
olde & false of ouþ of it: Wþ come, put it into
þalme for 24 poures that it may bee bet-
ter & more; Then take it out of þe þal-
me, & fawing your grawes egg well cloþed
set or buit it in þe ground a foot, & so
let it stand to þe space of a wþolte yere
þen take it wþ & thou shal finde it con-
uerced into a transparent stone of golden
& carbuncle colour: wþ you may by putting
on more of þe fierie element, dissolue
in þer þalme, & congeale in toto, to be in
reasid as you list, wþ shall be þe per-
fect elixir in all dōies; Yet note þat
when you shall take out of þe earth this
þouȝ glass; You must in an Atheneor qvæ
it a chettie fying stane for graies, & so
at þe end of eþer dissolution & congea-
tion, wþ þeimone in þese wodes com-
mendeþ to be done: Et da siti agnem
þe scruturis per novem dies naturallis con-
tinuos: þe selfe forme manne may you
obserue in þunne wþ sige of þe waters;

122

watess; The transparent clear wate
shed on his nise, & will soone-right say,
of verelle; Take therefor the scurif, oriente
seed or orange peare; & diſſolve here of an oyle
brought in bottle of the water named aboue
afore; wash them over the Limber if you
may; & then in Balme ſeparately draw
the water, ſo that the oyle of the verelle re-
maine in the bottome; Then take of the oyle
of verelle one part, of the oyle of Lune, and
add like unto the oyle two parts; & the
lacke or gumm equal to the Lune; boyle them
together, & after ſet them in Balme the better
to toyne; Then drawing ſcouders of ſtow made
of what forme you will, wchiche like axes
or like an alene of what highe or quan-
tite you lik, out by þis ſcound Liquor into þat
mounte or furnell, wþ ſtow thofe, & exclud
it for the ſcato above mentioned; Then
ſhall you ſee it congealed into a ſolid masse,
or certen verelle, wþ you must ſize after with
in die ſtre, at þe endes þough of þis
þerbe ſeen no worse, ſure that þe juue ga-
gaged it from Rainmote, & vixler; wþo oven
lie vexteth, & þat vñer laounable wch,
þat þee ſeado þo ſee it: And ſure reason
yeatdely.

25
Deatolp, it to be verie likely. And for frof
heis mury I say, that I have to shew gold
dissolved wyl be Luciferinis, heut venytale,
the wylt of man, wyl if it were doable fand.
The wylt to be the transparent stone, from wyl
gold also wylt wylt have separated by
water dissolutive, & saw wylt before of in
weak fire rise over wylt water. Wylt recover
that it will pass the sunbett, & is therefore
the best way; for hotolit besides that may
wylt wylt stone be ferment; And leut of
the wylt fruit wylt may suste it, for the
transparent stone; farris

Heres beginninge the 7th treatise
of the Key of Alchimie con
teininge the Elixir of life
and the use thereof

I trust here is none so ignorant, that think-
eth any art able to prolonge, or continue the
life of man any set or little longer, then the
excited sense; Against wylt determined time of
the herre than be no defense, wylt to wylt,
wylt fare from faile & farrre religion, neir
her sake of ever red any of the philosophers, or
other learnede physicians of elder time, had
asserted or attested any farrre vertue of elonga-
tion

Elongation unto their elixir of life; although
 thereby they took the tonic p[er]f[ect] & sound from
 the exstremities of life, as long as god shall
 absent him: although it were to some extent
 full blowne & broken by the brest, to resto
 r[er] his sound in sev[eral] part, wondering
 in the sound of the vniuersall lived so little
 time & had such medicines to revivall life,
 as though without such joces man iates either
 were able to revivall the selfe same; yet per
 none so great enemies to learning, as he
 ignorant, not vnderstanding before sight he
 w[ill] beebe Scientia nemine habet inimicum
 prout ignorandem: & this will peraduise soonest
 readers to tandemme, w[ho] either have lost this
 to f[or]get, or else not to remember, and w[ho] mis-
 sed that w[ill] remembred her say thought see,
 & remembred f[or]get or else more by chance, to
 that attained to, w[ill] her cannot avise to,
 To xxiij. xxiij. tunc by to sinote, w[ill] the
 misslike, & maim it by, f[or]c[e], obstru[n]ctio[n]
 tristis, & know no more maimed but Malitia
 no other way to her maim, but one; Devour
 excede in of the most ancient medicines
 of the exhortators to believe to the vniuersal
 maim gaudens Druff, & if they gaunt to say
 f[or]t

that hat the etere sort w^t v^t the foun as
Hermes Alchimetus, w^t numbers, w^tose names
are extant in Fuxba philosophorum, know not
the excent^r virtue of that chymicall kind
of x^sisick; Then what say they to Alvitene
et Herross, who were old men e. knew both, but
v^tled see out were above the other: Rupest
tus flourished about that time, of latter
times Arnoldo e Raimundo e others a number
successively w^tomme we know not: Alfonso
of latter Deeres there were, w^tose memorie
are fresh, as about an 100 Deeres since wrote
Egonas Morton, w^tose owne words are best

I made also the Elixir of Life

w^t me Beest a martians wife:

The weouget w^tit a full great wonder;

I made the quintessence w^tit vnoe

The noyse of him, w^t sounde hit to deade,

Would make devine spere of the only brewe

If of him it were asked w^that daies ye lide;
They were lately, that could ^{well} report, for
ye lived sinc the birt^e of my father e was
proctected at tatis: In this time therre flori-
shed Anolorum Raimundus, (I mean George
Paxier w^to^t resting alewife to that ex-
cellent kind of x^sisick, said Galenus doffs
in

in little voice: And yet I speake not this
 to condigne Galen; for I knowe in distribyng
 in destryng the knowldege of xpsit, he
 wrote right & excellentlie; alough in destry-
 bing of medecines he did hym selfe, from his
 knwoledge, set downe none of his owne; what
 xpsit vnto Galen to ministre of his owne?
 If he had none but that wch he had from
 other mens wrightis? or wherefore getteth
 he his name of a most exact xpsition?
 If he did gett it not it apperteineth, he did
 hym not wch that kind of xpsit: of
 wch he was ignorant, yf he ben at all wch
 some other mean then is commonly knowne,
 he writteth not hit to deuoure Galen, but
 rather to shew that Galen vnto he getteth
 xpsit of xpsitologyes. wch he teacheth of
 St. Elizobates his m^e; wch xpsit shal
 ges tolde not heath, unless he shoulde
 disclose the secret of the stone, he shal
 shewe out an other kind of xpsit to
 toloun the matter whiche; wch he shal obser-
 ved to doe god by worcking the wrightis
 of the Erxerit; & vnto not he in partic-
 ular as from my owne autheritie; for
 indeede the honorable Pandone fayget it
 in his

in his first distinction of his quintessentia
lēs ~~now~~^{now} showing that they were
philosophers like ~~the~~ ^{the} ~~dark~~ ^{dark} like in his pro-
nósticis spoken of it coming to Galen, 2)
writing a false book ~~the~~ ^{the} same workes
of Hypocrates, see scit; Galenus a verit-
tate rāre rārare vobis est nō intende
Painement most fāthfull treatise, c. h.
vñt were or, nō sette of man to deſcribe,
nō hat hee wortoe shoule know it, for
fearc of oþerwing to treat ~~what~~ ^{what} abouy;
But in this xlate, that you most noble sou-
raigne monsgt be instruted here in for
the xeneration of that time in scitie
estate; w^t time of desir of god to grant
it long; for it fere not on future yore;
To our purposed matter, if know here are
ſimilie kindes of xigities betweene he
Galenists & the ſimilal xigitics; where-
for betwix them not ignorant of hem
bot; & will ſtill more ſay between hem
but as I know among the Galenists, hat
the large quantetie of their coſis, coſider
water ſwert the bodies, so among the oþre oþre
ſet. If ſtill hee deſperately ſiring of
the, & purgall minerals, will breed
great

great part, for that verie few knowe how right
 full to reward hem; but that w^t s^t dont
 be extraction of oides, & quintessentia is
 most excellent & may most safelie be given,
 for mettles purer are of knowne vertues
 may be ministred (surely) if they be brought
 into notable liquens: for the effecting of subli-
 matis & restitutoris w^t are dibitis, Her see-
 hre are effectual in purgation from iniugis
 & sic immodic, although they may bee given
 if they bee well decocted, also in our opinio-
 ne aqua vita w^t paracelsus speaks of
 for the reparation of Sublimat it one Aqui-
 vita, & not of a wine, but one true Quint-
 essente & vegetable: of whose compoſe I
 will now speake: for he vegetable treatise
 before taught what the matter was now
 the menstrur is extracted & in what sort the
 Element^s ought to be separato, & rectified;
 when herefore Dr. Culpeper^r & vegetable
 of Aldeant water well rectified, that is
 7 times rectified, & destill'd; then extractio-
 ne from these Simples following; black pep-
 per, Euphorbeum, pyritrum, Anacardium.
 Squilla, Solatrum, Apium Silvestre, in re-
 traction after the fragment of redigest
 certifit.

181
artist, & p[re]sent into the Quintessence of
or accident water to xutrify for 27 daies; in
the fire of the first degree, & exout from
so digne fire, & xutrified into a Limberk & in
ash fire deare all that will ascend, & after
that circulate it in a Beareket for 100 daies
then is it Quintessence, & artificiall Balsme;
et n[on] Poxley he[n]t s[ecund]e: Let syntes &
gummes be xutrified in the said aire of the
elyst stony, and after distilled, & kept in
a truncketarie, in a Balsme for 100 daies, & shall
be Quintessence, sealing all infirmitie, & re-
ducing the bole from the corruption, & remov-
ing yente; that is the strength of the mem-
bers; & little wanteth now few lyng quintessence
to be offe shal last of all appecare; here
note byt as soone as it is drawn, &
vtruated, that then it is quintessence; but
bygen it is vtruated w[th] syntes & gummes,
then it is artificiall balsme; To w[th] if the
quintessence of gold bee added, it shall be then
gold notable, & elixir of life; To make gold
notable, take gold verie well xurited & in oile
of salt dissolve it, w[th] will be done by setting
it 3 or 4 daies on an ash fire; then by often
washing away the salt, w[th] distilled vinegare
eate

either drawinge it of often times in a Lumber
 in ash tree vntill the oyle of salt gave lost his
 saltines, that done wash away, the vnderlyng
 salt wch destred fountaine water, then vpon
 ee of hym water about a sh. refred, for
 xerose twise or thrise, every time evanuation
 of it muste be vpon the same into a yellow
 colour, & when you have so manye as you thinke
 will serue your turne, it may bee about 30
 it shalbe weight of the golden bosome wch
 shall be enoughe for two or three of aduent wa-
 ter, wch is bothe a great & a greate quantite, then
 proceede wch your evanuations & draw away wch
 your aduent water, & your oyle of gold so left in
 the bottome, wch to dissolue in bullock; & when
 times it shall be turnede into a more thicke
 water, wch so dissolved A pce Raimondis
 gold notable, & yole infinit vertues ab yore
 writtenne foyd in the booke of the restora-
 tion of mens health, & his gold notable if it
 bee added to the artifciall bosome before that
 it be circulatio, & so altogethee circulatio
 into the fiftines of fannie, for 150 daies,
 is ben the Quintessence, of artifciall bosome,
 & the Elysie of life, & best oure medecine;
 whereof Raimondis wch in his booke of Quint
 essence

Quintessence, w^e will read he sev^enous expe-
rience & its medicin^e worth so great effecte, let
him read the same wordes of Gunnard, & then
shall you find, how it hath infinite vertues,
the wh^ere it is called Cetum phorm: further
because it is for great wailes appoynted, that
at some tyme the Quintessence of pearl^e, shalld
be adiourne tyme^e, & with them forte the
making ther^e of: Take of seede & earle vertue
firste boyled, w^tit it into ^{viniger} 3 dr. & finnes destilld
& lete it dissolve it, w^e dissolved exarante
of e so w^ton new vinegare vntill hat all
the pearl^e be dissolved; Then wash it w^t
ref^e destilled water, but the vinegare last
.or so boyle may bee cast away: That done, shalld
it at you did h^e go to e so shall you have
the Quintessence of the pearl^e ready to any
use, either to rayse to your Elixir, or else
w^tch not the Elixir, as you shall see whiche
the odder from the Elixir, is to be used;
for the diversitie of our fallowery:
The first Canon t^eke hem shalld son to
have an distrust in generall, from the first
to the ferte after a quantite meane; so
like will for the raysing of your myrr
to be done;

Take the elixir of life, aforesaid, & give unto
joynt 2 or 3 drams of the quintessence of viole
to his quantite of salt & nutmeg, & so take
it for a convenient space of 4 or 5 daies, & it
will helpe you to all the common quicke
and woonde, it shall worke more straungly &
sooneable, ffor it is the cure whiche must be obser-
ued for the restoring of age, & strengthenynge of
the ffeble.

The second canon sheweth after what
maner it is to be used, for the cure
of the bothe of ffor, whiche seeme to be
greate in vancys

Take of this elixir his quantite aforesaid
and, & puttynge it into some liuour in a poule,
minister it to the parties, noon he receiv-
ynge of you shal see easie desyning it self
in to the stomake, & xerent to the members,
it will easie helpe naturall feare of life,
& speake not if you will give it worke more
effecciually, adde thereto his quantite of a
vper drame of the ffeble element whiche is
of golden colour extremitie out of the
vesselons.

The 3^d tractayn the dore of the lexxosie
Give of our elixir unto the partie by the waie
of

135.
of 2 daisies & see shall bee perfectlie cured;
so that it be not leprosie from the fingeres
of god at wch behalfe, & Constantyn giveth leprosie;
But for the better working hereof let it be taken
in the water of strawberries, for if that water
be drunke in wch behalfe, & lothes wet thereto
be laid on the wchit, it will make wchit
wchitfullie; for that strabone is full, & hath
wchitfullit in hys beginning;

The 4th for the Piller

Take hys quantiteit of hys wchit after wchit, &
gire it in wchit wchit of yviole & caro
wchit mustard seede; for the spore of yviole to
cure wchit wchitfullit & so to wchit feare.
Littell wchitfullit, & hys paine set him bee,
batte, in a bate, & moiste mede of hys
strawberies, by wchit set shall be made in shote
vaid, & heat so wonderfully, as if god
never so made it; and other glas hys
is wchit, but wchit quintaessente you maye have
hys wchit at wchit vious humors;

The 5th (the last) remedie against the coniunction

Give nolome elixir for use of the wchit
of idem sevralle according to arthe
here wchit minghe some quantiteit of the
douces

150

wounds of the flesh of mortall enemies, & so
that b. woulde cōfoun; Note also that this
is the onely cure & reme of all such as may
soone;

The 6^e against malignant men & all
manner of falling sickness;

The cur. of whi is good vs our elixir at once
and given in deince; it will be infused fumt
Folle & Tartarie, the greater extract, Fine
Sax & Lazuli, & Alchoris ringer; But most
closly is vnto hem you add two lebbes
of liquoron, Commonly called St Johnnes
worts or seforate; & if for the suing sick
nes pionies.

The 7^e to helpe synges vs the teeth
full, to make them recouer health
strongly, botomys, soft tides
more then commonall they yare
by naturall

Add vnto our elixir of the Quintessence
of wearle pionies angelica, & fassian, &
gine it sum to deince, & so hard as to take
both exhortation for tittores & tenuitie

The 8^e for synges vs poured by
biting stinging of any kinde of vise
Give sum wth the quintessence of our elixir

137
or medecine aforesaide some of the Quintessence
of Angelica, w^t the fume of Rose, red Rose
water & scoyer repaire, where unto putt Gen-
tian, & unicornis corne, w^t let i[n] dink of it
shall bee cured,

Cy g^t so real infestious infect you
most like & towles breaking out
Give fume of our Elixir to dink & out
in deale amount to hem, w^t ointment made
of quinsifree & Starvatee, to w^t add some
of our Slixir; & w^t the orint may forme
tabes acure be ministred. & so doing bee shall
bee cured, except it be a plague from god
as that of London, w^t is d^r of the 12 of Fe-
bruary.

See w^t for the quantite w^t somete
& late to common of Galeric &
Sifians

Give unto thy patient w^t our Elixir, to
dink sure lyngs as are spoken of in our
curse of Melancholie adding thereto bee
recebe Savine w^t only hath an excretion
testie for his feare in so much that it
hurteth but two or three drops of his
fume reme, putt into his mouth; or in
his eare, it taketh away the feare being
so

188

so r̄sed for 3 or 4 daies :

The u'g for a true Elixir

Give of Quubarbe, two vennie weight to
vnt, one vennie weight of our canone
w^t half a nutt the rest of our Elixir, & so con-
tinue 8 or 9 daies, & so shall be cured ; .
But if the Elixir be mixed w^t Alecum ad-
vnto his doctorition aforesaid, furbith sena
& solivodie;

The 13th a remeade against the
Quotidian

The Quotidian is only cured by taking
our quintessence aforesaid bee artificiaſi.
Balme, & Lixir, & especially if there w^t all
be given any of those things n^t in any stegm
but above all if you put the same of
the Quarte of the seconde ℥: for it is an
Experiment that if you take 3 or 4 drops
here of, & put it in the right nostrill or
right ear of the partie, then ab Edmund
Saſſe, Follit Typum quotidianum fabris

The 13th Containes the cure of all
fevers, whether of Pleuris, Colde or
pleurit, whether fabris sinocia, cau-
son, frensis, or lithargy or any other
proceding of pleurit, i

139

In feare & protection of bloud, first make yfle
bofomme & setting of blode, & after axolice the
vante wch our quinta sente, & condicn of wa-
ter & swefher, & a little a jumfer, give it to
bedrink, that the feaver, & inflammation
may be taken away; if of Solle wch wch
our quinta sente in drinke sute ab wet vse
to coole, & outwadolic wch lymamente,
wch hys cooling & iugyng, water brewhes,
& bennys. Of ystreme axolice wch our
quinta sente things, as vnde xerume, vs
for the letardie quo the fire of the quinta-
sente; that is hys fire or oile of our stony;
wch let it bee axoliced wch hot hysnes, & in-
drinke let rante things be given: If vnto
all these thinges of the quinta sente of the
mens blode, be added, it will worke won-
ders in the cure of all feareness;

The 14th against the feaver wch the soul Lent

Ministres of our elysies of life, cast a
nut shew full & it shall suffit, yet if you will
make it worke the stronger, adione hys to
uentian, red dittany, clover, bole Amencie,
castorium, Scopæ regis, or white Rut: wch when
the shew cast the rales of life will stand
so

to the part, w^t will exceed the infected air
t^e it would be given w^t in a day after the
partie is cut. & god willing you shall be
cured.

The age is against the plague
there are divers kinnes of exasines some
exceeding of emotions, some of over fulnes,
some of wounds. but the order it happeneth
it is deadly, w^t daint, & not the first
course of our stony, or quintessence. w^t
telle to you two things that are moist by
creation, the greatest cure in the world is to re-
move a fever w^t is to bee done w^t the great
flame, or else w^t if it be not in our
quintessence, & so let it stand 3 quarters, w^t
it will rub the diteries, & the backe bone &
lay on cloches enough, & let patient shal-
lave a feare w^t & with the psalmes. Then
labor after to rule the feare w^t he
meicitant avouated for the feare: of the
plague proceede of smotinesse. Let us
partake: of of filthyness give him a stony
dise; of of a wound, & let the wound w^t
a hot iron; after w^t w^t salves that are
of rottenness, or quitture, & then w^t lay
the rawe flesh to grow, & two all the
time.

ministered w^t a little of our quintessence,
farther for monos or fistulas, h^t it cannot
add that our first ministracion w^t monone

The i^t is against the Sciatica foot.

Fout, & all manner of gouts, & last
of all your laxative medicines ought
to bee ministered

for the cure of the gout ingentall, god
ly given vs, the quintessence, to bee v^ter
ministered, & to be laid upon the place,
But farre better if w^t all the quinte-
ssence of mans blood be ministered: but if
so h^t to be added the quintessence of Sibulus

olden in wine, bee outwardly applied;

But because we are entred into l^eys cure,

of l^eys gout, not knowing what may hap-
pen even unto l^es q^t fate l^e, & will them

the most approued medicine of the world,
w^t sittente it was my paxxe to finde out

by great consideration of l^es frument, & fac-
cione also had great woode ther^e of, & will
seeke set it downes, for l^e know it is ge-

only medicina of reale, & faire exellent
my virtue vegetabile; for it is of metalli-
cal kinde;

Cake therefore a good quantity of 200
lb

142

Lead or minium & temper it w^t oyle of roses
& yolkes of eggs, make it like a plastron, lay
it to the w^tall upon a vext of leather & im-
medieately whin an houre or two after, it
taketh away the redness swelling & paine;
But in tempering of it you are to add a
woonefull of our ministrie to it, then more
leß it a quicke dissolutor: Y^e for the froure
ache, our linke were given, for boozdaine,
inward, & exhalid outward; then not doubt,
it shalbe cleare & easie, & weitt not
ffirre conjecturally; for my selfe w^m i^m it is
morbis hereditariorum, & greatly given^w to it
as by heat only in a maner never troubled
w^t full; H^ere the admistracion of Laxative
things here fullie out f^ree & contrac-
tions: first that they bee not: secondly
that they loose no vertue: b^dly that they
may work in the farmost parts of the
body w^tout danger to take away ff com-
mune tumors, observe therefore these things
& give it w^tout our quintessence, & let it
stand mixed 3 hours for the quantitie
is w^tout the quintessence that you ministre
one ounce w^tch one drachme if of a drachme
one xennie weight, if of a denie weight
one

one barke borne & so forte.

As touching the making of the Quintessence
of mures blando, & referre it over to Arnold
de villa Nova, in his booke wchis see written
ad magistrum Jacobum de Toledo, wchis is a
common booke & knowne to Rivesissimus; & so
the 7th treatise hath his end; & this

Heere beginneth the 8th Treatise
of the Key of Alchimie, contay-
ning the rules of Multiplication
& projection

Having in ye 7th afore named Treatises
labored, what this our key is now able
to do in our secret sort of Alchimie: &
now alsoe this seylt that roving to
wylde, & wander into ffame & fates, at
will, wee turne our key about in he
sorte, by i[n]dition wee turne back the
ffire, let doore shutes open, & he way to
entrance is cleane; wchis in this treatise
& briefly mean to attomelsh, in shewing
the waies of multiplication & projection;
wherefore nott hat as soone as our fixion
aforesaid is made by setting our elixir
to fixe in a furnace of fixation, wchere
the fire may bee made above, hat by

gentle fire of the sun may strike downe the
 spirit upon the matter, wherupon it is to be
 invocated, in such sort that it ascende not, but
 stand alone; that by the cause of administrat-
 ion of fire, it may bee kept still w^t his
 boode, & soule; but ther may alteration com-
 mynd vnto man; w^t will not fume but
 vident easie fusson in fire; & vident quic-
 kly; at no tyme vndount it, verfort. b^roy
 & call it the elixir of fire first recd^e; for
 that it is then able to runn on a smalle quan-
 titie; w^t if it be fed w^t milke, & food will
 be storn like come to a fume from^d & so at
 the lye to a mannes stature; w^t gen^e set shal-
 le to vse the art of nature, & multyside in
 the kynde; rishes as axilent, w^t furnished,
 & moistened w^t he yewenlie dewes & raines
 conuerted to nourishing, & feeding to a great
 pce, & bringeth forth fruitt innumerable;
 Of w^t somtyme p^roc, or p^rerf^ect growth, &
 quine becommeth to multyside in his owne pro-
 p^roe kynde; & even so our elixir food & nou-
 rishing w^t he yewenlie dewes & raines, shal
 in smalles; w^t w^t w^t before shal be their
 vertues operati^b by Namelie Luminarie & ples-
 se one so lye ~~that~~ write & ly^t olres to

The red: also here of greatest strength, hat
 force bigness great to be much store of oil
 & tincture after the first infusion: for so much
 multitudine of tincture shall there be as
 here is of oil, water, iij Lunes p. 200.
 Therefore that althouge there be but one mul-
 tiplication in generall, hat it to say, the
 multitudine of the white & red: yet for
 that it done by two kindes, & manneres of
 working, wee therefore divide it into two
 parts: of whiche one rass multiplication,
 spirituall, & the other corporall; that is
 the one in qualitie the other in quantitie;
 that hat not before putted on 10 may be
 made to come on a 100 to a 1000, & re-
 moved by the increasing force of; of whiche
 will first speak, & that alonely to be done
 that be fixed may be made volatile, &
 certaine & volatile fixed: & that by the
 often subliming of the matter not fixed;
 soon be easily fixed; of this kind of mul-
 tiplication, by hand in clungor & Buccina,
 & augmentation in qualitate pro sponteitate est
 & into the augmentation or multiplic-
 ation, in qualitate & godour it to dissolve
 & coagulate the tincture hat it to imbibe
 it

it w^t our ℥ & ℥ to dric it xx; w^t h^t h^t place at
 rotoch, & onto sawing, & tinctura prepara-
 t^e partem unam & Take of our prepared
 fumture one vartt, that is of our spirit of
 ffe & salt degree, & dissolv^e him in 3 parts of
 our ℥ that done, put it in a glass & seal it
 fast, & put it all under ^{hot} ashes untill it
 be drie^d xx, and mact into oyle; & put done
 over frit glasse, & imbibe it cuscine; & by a
 coffee you shall doe so, so much ffe more shal
 you swim, & have it fucted, he listes; &
 transmute the largesse; according^e & acting
 w^t these nodes, written in clangor Buccinae
 primus modus est & ffe full manner is
 that you dissolve in h^t water of his waters
 or red ℥ of informe wat created, untill it
 become a scur water, & after that you shall
 congeale it, & w^t his oiles, inter it, upon
 the fire untill it flow, by w^t his vertues
 shall be doubled in fumture; n^t his
 operations & vertutis, it shall be vertu-
 ed in rection, for that the weight w^t
 wat before exceded on a 1000 will now
 runne & be projected upon 10000, & in his
 kindes of multiplication here is no great
 boe: against f fume in h^t Roferit, that if
 you

147
You take these medecins when they shall be
fixed, & by giving them temperate & red-
oles, shall dissolve them in their iugre & add
them & so congeale them, their vertues shall
everie time bee doubled: so that if at
the first this one rule converts an 100
partes it shall at the seconde time convert
1000 at the 3^d time 10000 at the 4th 100000 &
so at the 5th time into 1000000 of true
salt & so; wherefore it is so to be noted, that
in your making the more the medecine is dis-
solved, sublimed, & congealed; so much the
more better, & abundantlie it will work,
because that in every inhibition & subli-
mation it winnetys, so, in proietion it
wherefore no wearisom labour, in calcinating
of sublimation or congealation: for that
by those meanes, the matter is better digested,
dissolved, & worketh more effectually
& this spirituall multivolition is done
2 waies, one by solution of peate, that you
take the medecine, mix it into a paste,
& burne it in our moist fire; for 7 daies,
until the medecine be dissolved into wa-
ter; without any turbulent fumes; & so
other way by solution of gummesso; that
you

you take for glass vessels, w^e the medicina;
& let it be boiled in a brasse vatt, w^e so
much as heavy, in w^e let water boile,
the mount four of honey shal, heat by the
vessell of the boiling water, w^e stirred
round, the medicina shall be dissolved, & let
take one, heat to boiling water towt
not the glass by two joints of three fingers, &
the solution will bee done within one day,
either in 2, or else in 3 daisies: And after that
the medicina shall be dissolved, take it off,
& being woold, let it be yet to five ron-
gals, to be cardued, & done; And in how
much more the medicina shall be dissolved,
and fixed; the perfecter shall it bee; and
such solution it is subtilitatem, & spiritu-
tuam sublimationem; w^e the more often it
be done; so much greater & more full shall
it last; when you write Dosis: The
goodness of this multisolution dependeth
not, but in the often reiterating of it, in
sublimation & fixation of the perfect me-
dicina; for in as much more at the order
of this compliment, it reiterates, so much
full is its exuberation worth the more, &
be increased the more; for so much more

You shall dissolve her perfect medicin, so much
more shall you nimme every time to solvit
one on a thousand, for if at the first it
fallow 1000 at the second it will fallow on
10000 at the 3^d on a hundred thousand, at
the 4^d upon a thousand thousand, & so to
infinity. So contynue this spirituall mul-
tication w^t the saying of Morien.
Know for certaine (as bee) that the more our
stone is dissolved, & congealed; so much the
more the spirit, & the body is conioyned, &
the substance shall be increased; On this post
herfors make spirituall multication,
Take the Elixir & after it will runn, on
100, (as it is a mean Elixir that falleth
not so deere,) & of this take one halfe &
that dissolve w^t white or red according
to the nature of the Elixirs, by consering
of those mercuries upon him; And when
therome (by setting in Balneo Liquido, & then
dissolved) then congeale him vnder fire
till bee keholder: & so often may it be
congealed, & dissolved, that it will haue
no more bosome vnder or over but re-
maine in oyle; At w^t time, it is oyle
incombustible; & great Elixir, & his
spirituall

spiritual multiplication belongeth specially
 to the great Elixir: The other multiplication
 wch is done by often distilling, & concentrall
 of the medicina, wch is the augmentation in
 carrie, without any new adding of substance
 secrete to the lesser Elixirs: To come there-
 fore to multiplication to worke or in qua-
 ntities; it wch mett cast it on Bodies, ffreby
 to make one ounce weight 100 or 1000 ounces
 weight, & this is done by reduction; num-
 ber, heat an ounce weight of Elixir be cast
 on a 100 ounces of Powdered, & heat it be
 ffreby converted into medicina, wch is of
 one ounce of heat, will burne a hundred
 more into medicina; ffor better, & cleane
 understanding; Take of the Elixir made
 into oyle, an angelis weight, wch we term
 Elixir of the spirit of Earth, & oyle introm-
 bustible, roovert him upon his term weight
 of Sande or common greate powder; & it shal
 bee turned into a wonderfull brittle
 of wch shalbe his owne angelis weight, on
 a hundred angelis weight on a hundred
 angelis weight of quicke silvers powdered, &
 it shal bee medicina, converted into such
 a brittle substance; heat if heire of Bod-
 ye

151
Leyowne upon his owne bodys, hat it on
any of his boordes, if he drinke & drinke
of the same, it shall be converted into
medecine, Of hat, take one part of lemons
yon & purgto, or of his pectorall mettall 1000,
& it shall be turned into pure gold: & so
take wisi for silver, for the white elixir;
The medecine thus made, is called the
elixir perigrinat; for it may be car-
ried in ones surfe, in pouter woye of.
if you will make one charte in riddle,
find it make, & lese on your, of your
yere, wch wch offal, & condicale as moe
afare laught you; so may you doe intuit-
ly on the first number of creation;
wch is on gold, & silver purged; weakes
fixed; your medecine being made now-
get into Elixir; it is to be receyved,
upon perfect & lente, & purged, boordes;
but most especially upon his pure bodys,
hat it oure gold, & silver: And therfore
rightly, further; the two cartys being
made perfect, the one into wch mede-
cine he offer into redde, hat it into
redd medecine; make oile (parte 80) of
lemon boles 10 subtil them, till they be
rome.

Item t^e se oile aſſe ſuſt; & h^e en t^e congiſte,
on ſilber; & t^e redē ou q^toto; & h^e m^on oſ, or
bodics; & t^e e m^ouſt^s are at an end: w^hich
ſoſt zig^t uſſelit, & xlancelit & ſirice in
ſcola pholofororum; Melius tamn^s eſt
projeſt^s ex^r, writing h^ere fore w^hat ſoſt
ſhould erect, & wiſely, K^hic^s demittit, fo^r
be eſt on fundamēnta mea, Nanc demittit
for t^e that it is come now to ſoſt laſt work^s
& that it is the laſt point, namely t^e p^oo
ſliver m^ode; & bodys to baſt t^e at on
fundamēnta; w^hich is q^toto & ſilber, for t^e that
t^e ſroſt are ſcouſtos of t^e ſtone; & going to
t^e next point, eſt fundamēnta ſuper
verba mea, by verba mea, ſee m^ouſt^s &
quic^s ſilber darged; & that conneſted into
medecine, to be ſuper diligam te coming,
that it on t^e +, if t^e diligam te make
on our of t^e ſe vnts, if of any other met-
tallon from, that ſeis ſtide imbray^s
tide, & make ſtide better ſigion, that t^e that
between t^e ſe m^ouſt^s froſt is a diſteme
ſore, w^hich ſe m^ouſt^s in diligam te, & diligam
Super attendit^s, that froſt ſo ond
w^hile to clſtrumis attendit^s, iſ ſo & ſtate
q^toto, & ſilber; & ſe ſtide attendit, to ſhew
that

152
But after hisse medecine, we must reale
from reuertion to make medecine, & attende
to making mettalls; whiche will bee on
1000: So vnde street forre the manner of reu-
ertion; take his Rule, but as long as
the mettall wylle con you reuert rauies;
an overde ~~over~~ yelounish, or redish colour,
increasre your quantotie of mettall, &
when your mettall declineth & deuairdeth
in colour, increase, or put on more me-
tall, & the heat of reuertion, &
first of all; Take fyre, & heate ^{on} vnto com-
mon salt, & vinegare, & stirre the quicksil-
ver well therin, & let done steare it
a fynne ymmon shole, & then you shall
see it faire & bright; next put into a
shuttle, or yelounish rost, & settynge it
over the coles, till it beginne to fume-
or smoke, then put in your medecine. so
the vertue of his conversion, & stirred it
well together, & so it will be converted
into perfect sol & lune; & is reuertion
vpon fyre of all, most best, for that it
is of easilift liquifaction, & the next ob-
iectes unto heat, are the 24: ffors heat in
easie fusion his somwhat next; reuert
pergation

purgation it shal melt tem in a crucible,
 & in melting tem vour on the Armoniake
 bat better to strow over your mettall w^t
 sal Ammoniake before you blow your fire,
 and when your mettall are molten, & cold
 You shall tem as white as Silver, then mix
 Sal aqua; & into opac & suitable vnto
 medecine w^t stirre w^t an iron rod; &
 when you see your mettall well colourde,
 drawe it out into an Argot, & suffinge it
 here to wolle, you shall finde it trans-
 muted into perfect mettall; Of redicelion
 on other bodies if malle not to write, because
 the heat of melting iron is excedent fit
 for malle, & doxxes smiths; but not for
 printes; Theye restayn non nothing, where-
 on, if shalde longer intreat since all the
 treatises is tractted w^t iron & vcomis^t to
 intreat: Save that of trust, & may w^t out
 offence retract trib one linge, where is re-
 mis^t in the end to set downe now fere, &
 said quene, & proved, in ^{the} ~~one~~ of one of the
 treatises; & yet w^t because of yore alreadie
 unwarelie given out in every treatise, &
 soote your fygnes will not now expect re-
 iteration, but cleare abysshe me from
 breake

breathes of xcomise: & the last parte of all
we have now to do, standeth not in in-
teracting any longer; altho^{ugh} altogether
consisted in decaying; wherefore in most
^{dutifull & costly} humble manner, & first of all, we have
done of yr Ma^te, if any thinge have in kyng
my writing, most sudely obteyned me,
her f^r w^t to; not if sover f^r to, & be-
f^r to you h^t to br^r w^t al; & to arre^r
s^r to my simple vylacione in good parte;
but f^r in f^r to v^r to offer & present
unto your h^tnesse; & w^r to the writing
the writer to v^r to v^r forme it, yf your
h^tnesse shall command^r; finis^r

The furnaces are described in the
latter end of the Booke —

At wear of furs & charges at will rise in the
accomplicing & performing of the whole art
& science heere im contained as much for the
metherialls as for the furnaces & vessels

At primis of Red lead or minium in weight
280 w^t after the rate of 4^d per pound &
amounteth to — — — iii — viii — viii

Item for the 1st solution of the same ther
must bee 280 Gallons of distilled water
w^t at 10^d the gallon amounteth to — vi — viii — viii

Item for the 2nd & 3rd dissolution of vintene distille
red 100 gallons amounting to — vi — viii — viii

Item for 1st stone to sett the metheriall stone &
round waight, at 5 shillings a pound
amounteth to — — — 2 — 10 — 0

Item for the materials of the stone for go^s osib^e
convected water to — — — not to be lost &
silver — — — iii — o — o

Item in gold & silver for the clipp of the
elements of the stone of earth & others
amounteth to — — — viii — o — o

Item for purging & beating them into
foliate — — — iii — o — o

Item of stone bodies to distill vintene iii
dozen at 16 pence a body cometh to 2 — 8 — 0

Item 3 dozen of heads at 12^d a dozen — 1 — 10 — 0

Item of large screibes & dozen at 2^d a piece
— — — iii — viii — o

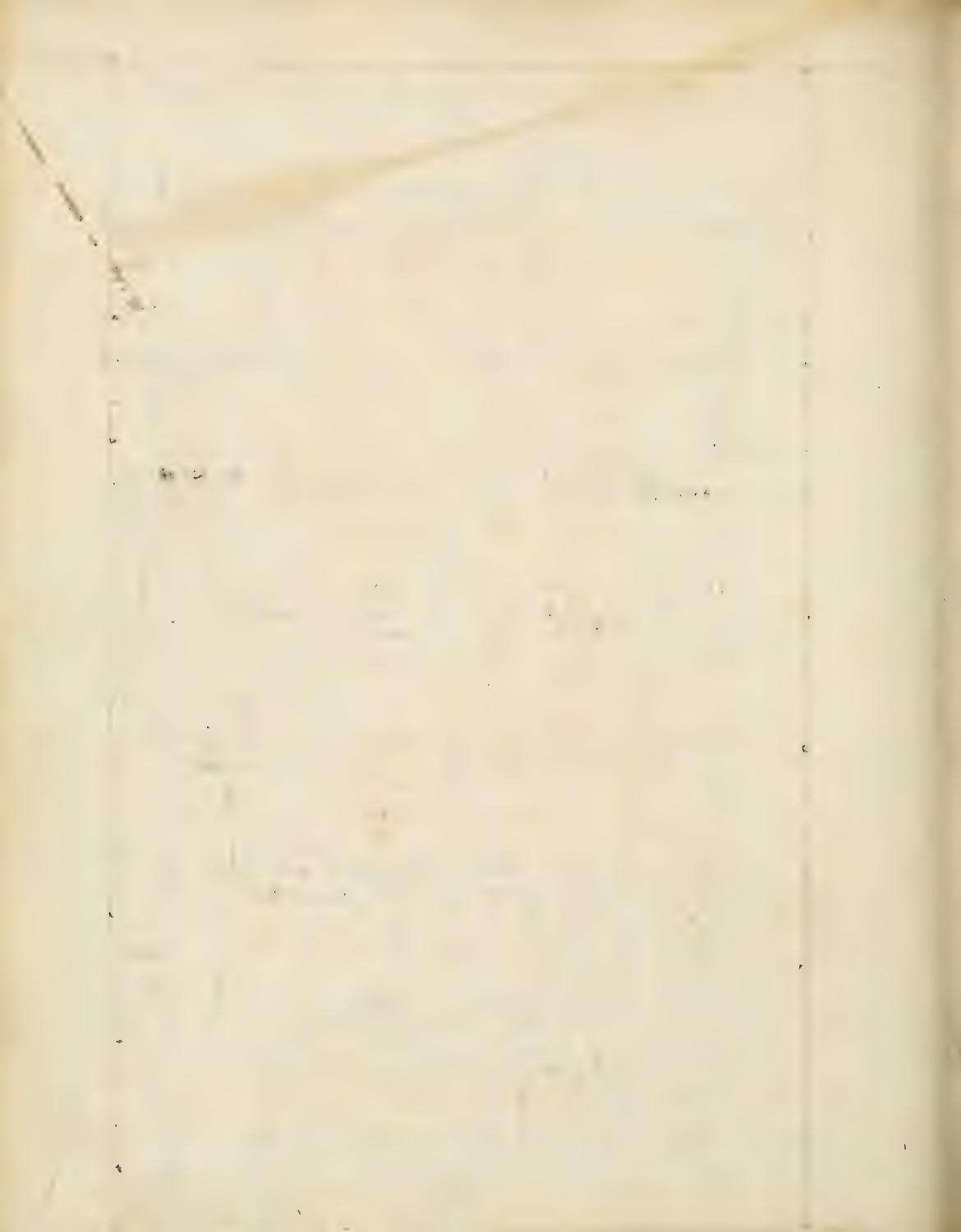
Item for drawing of mensur 3 doz: of glass bo
des & doz: of leads amounteth to — 2 — 8 — 0

Item for 3 longe screibes a pair longe a piece
at 6^d & amounteth to — — — 1 — 0 — 0

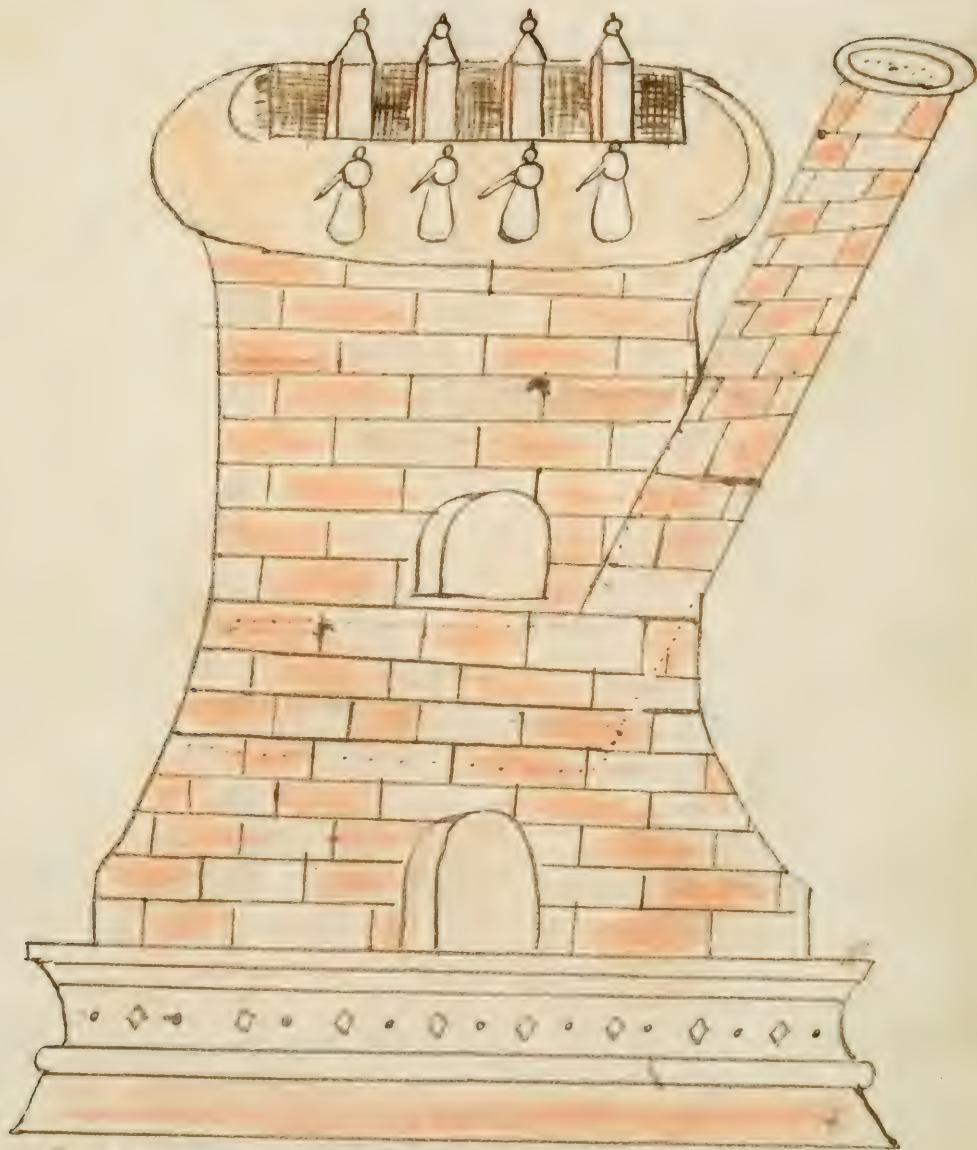
Item for other pinte of glasse desirably 3 — o — o

Item for Earth, floun work & making of the
furnaces — — — 0 — 0 — 0

Summ tot 100^l 1^s 1^m

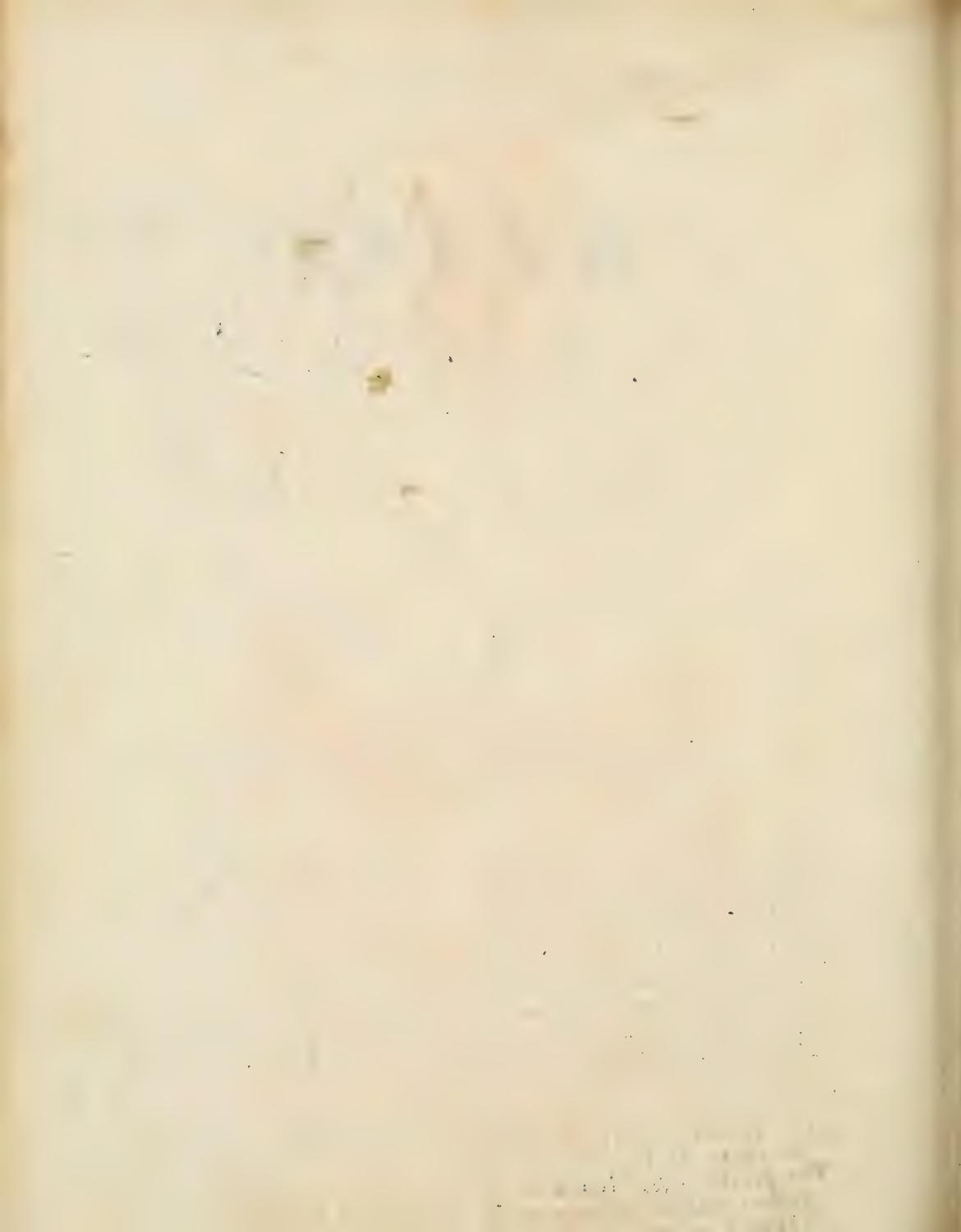


The first furnace

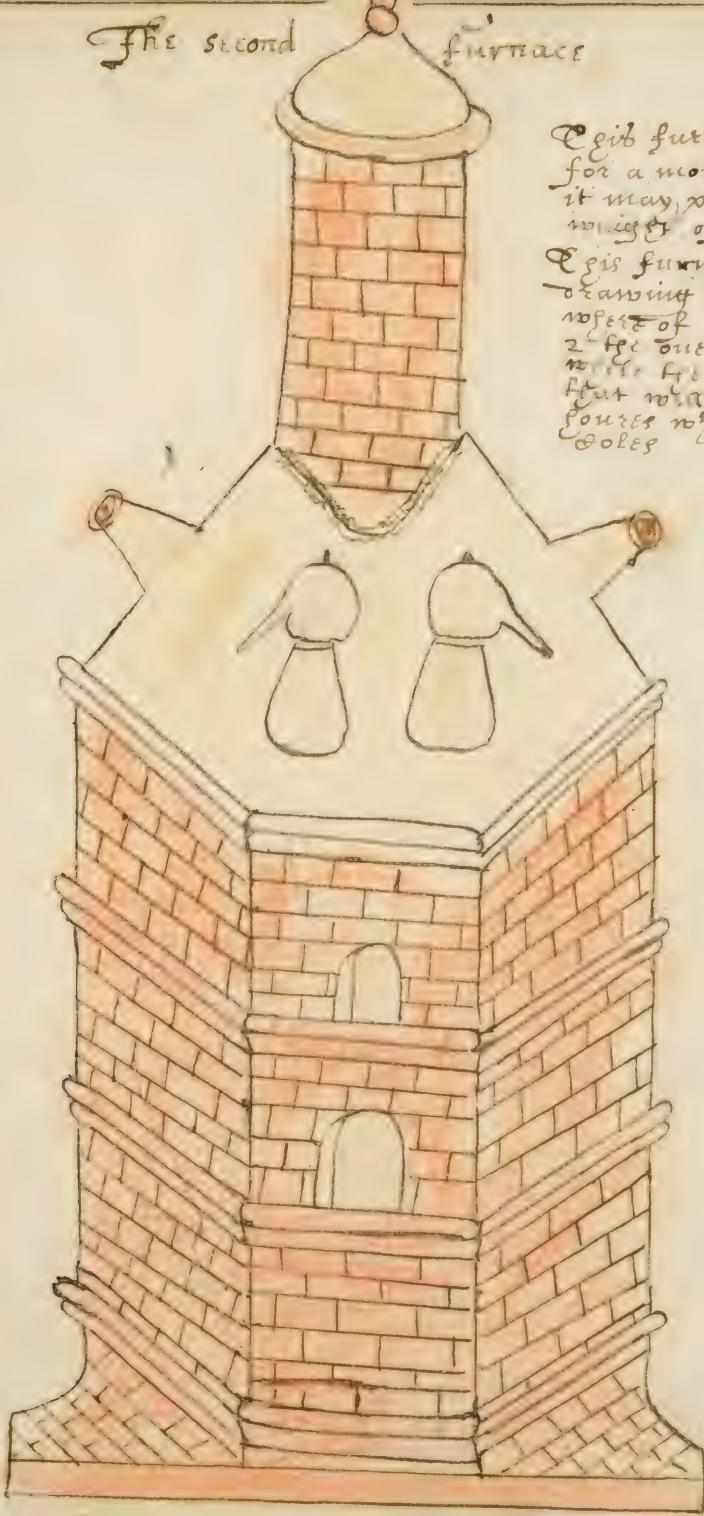


This furnace is to be used for 2 months span while the
vinegare is Distilling.

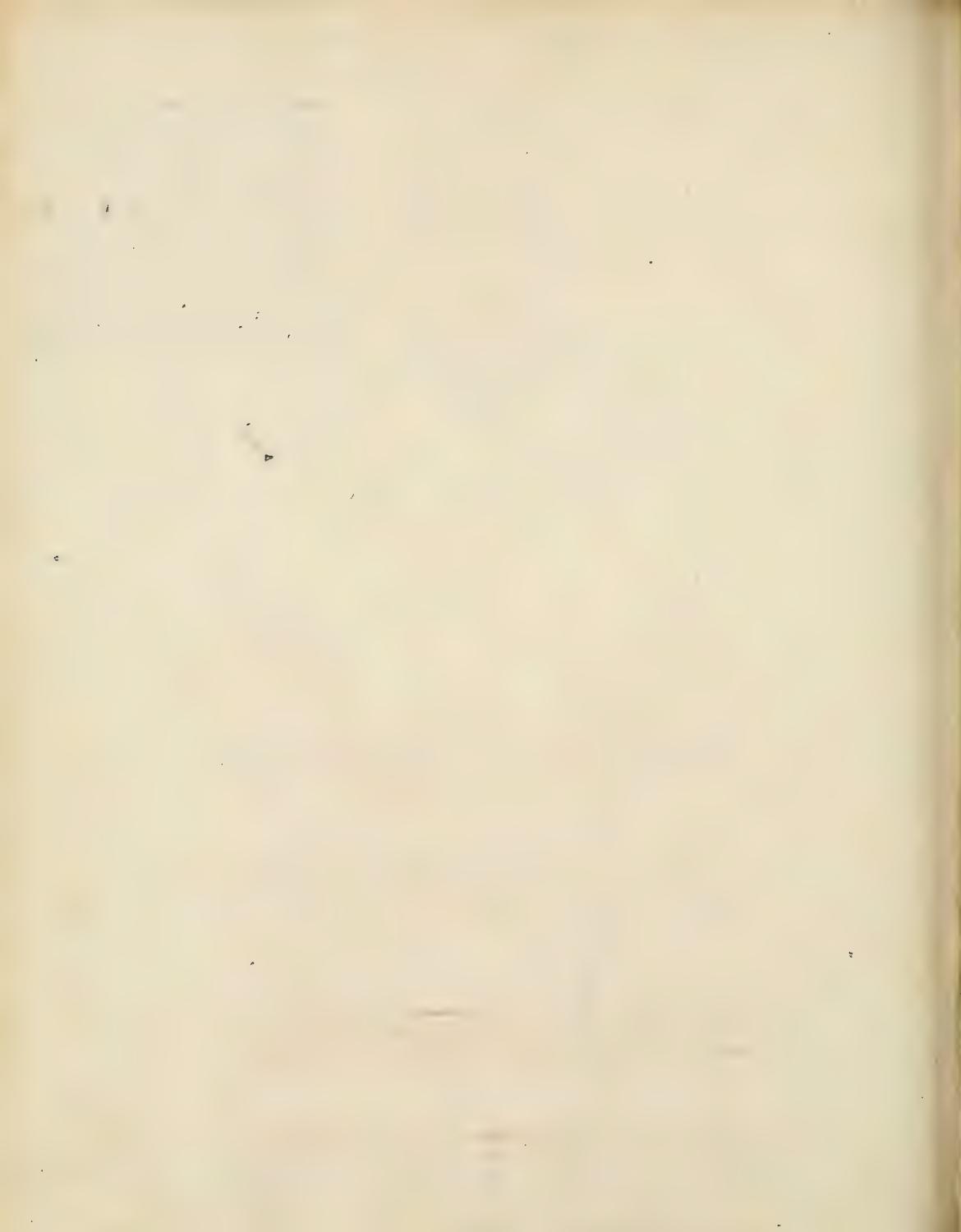
The first is for distilling of vinegare wherein with 24
gallion bodies there may be daily distilled so many
gallons of vinegare this furnace will bee fedde
every 12 feoures with a fulle keele of coale.



The second furnace



This furnace is to be used
for a mount in red sand
it may pass over an 140
weight of gunnys
This furnace is made for
drawing of menstrue
water of spere would be
2 feet due to stande cool
in the fire place goeth
that will be fed out v. 12
hours wch out bushell of
coles

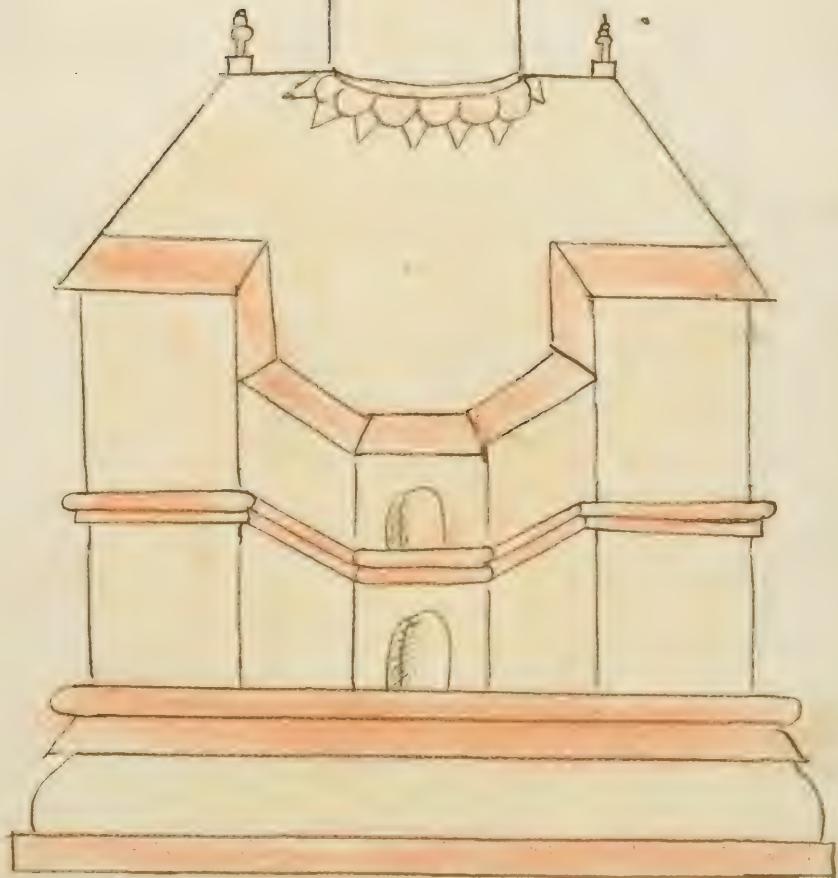


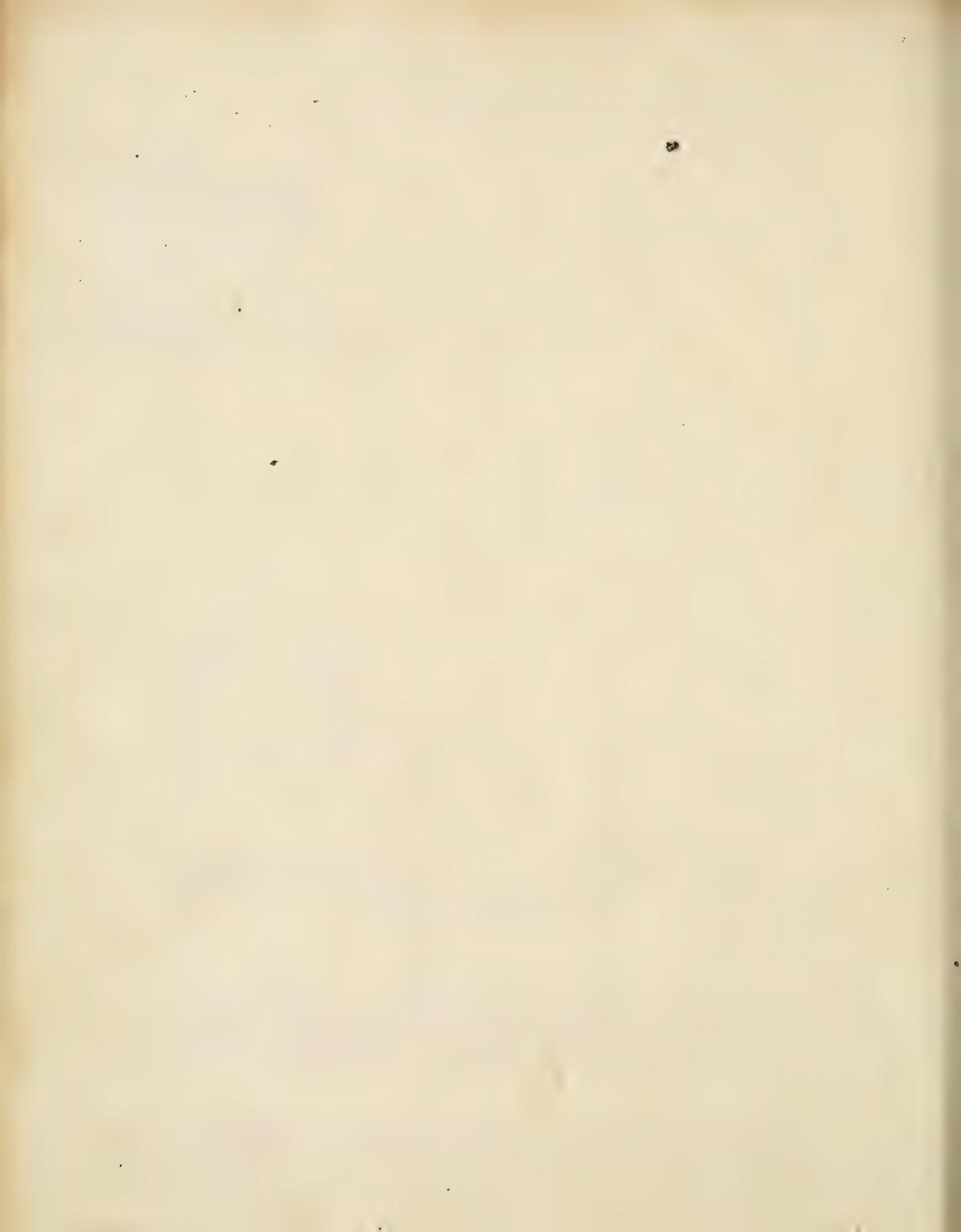
The third furnace

This must not continuall from the first extraction of menstru to the end

This is termed piger
furnace having 3 sides
one for ash fire another
for sand ~~fire~~ the 3rd for
2 balneos one colder another hotter:

In this furnace is both
putrifaction, separation
inhibition, & such like
& is to be fedd every 16
hours with a bushell of
coals

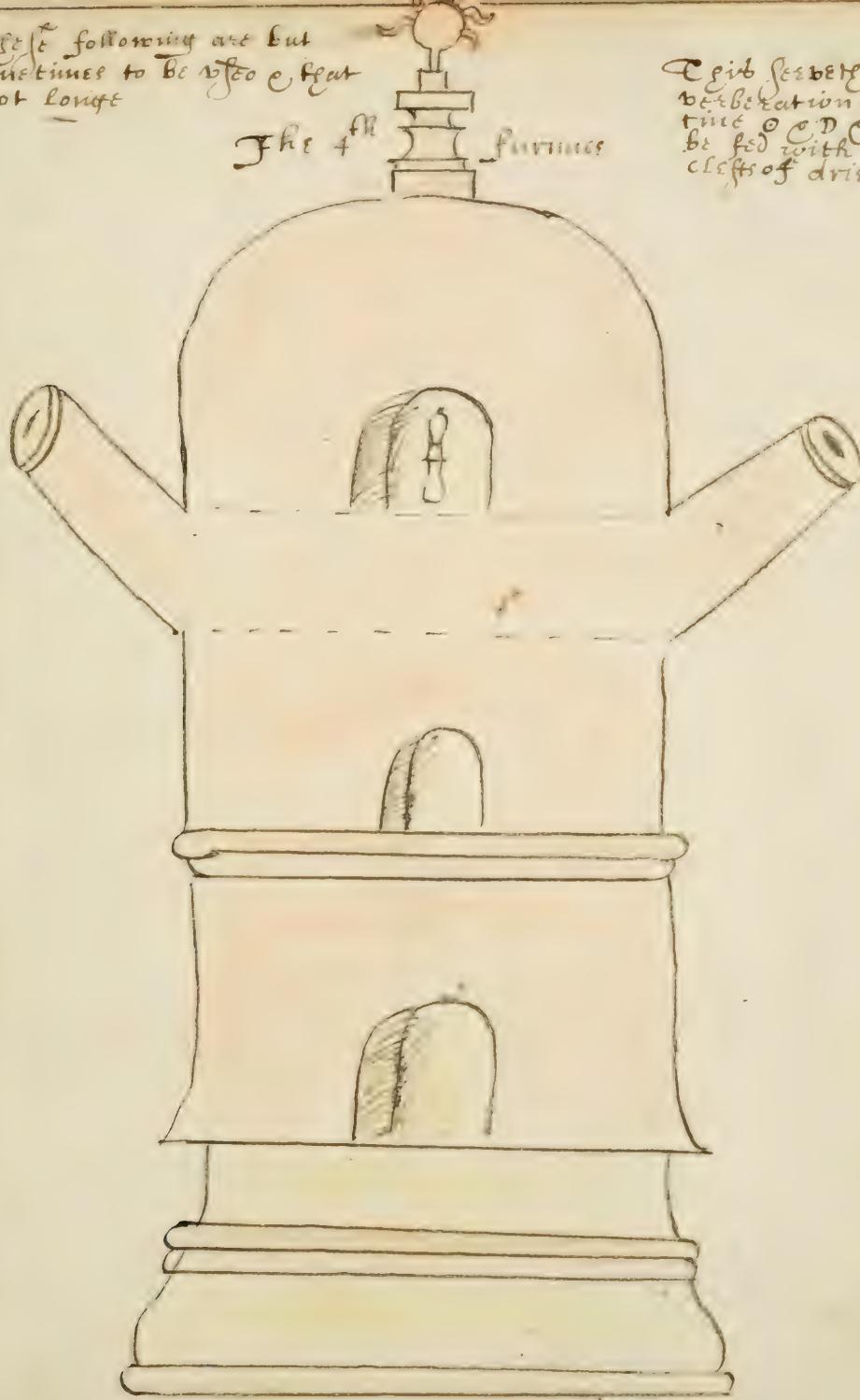


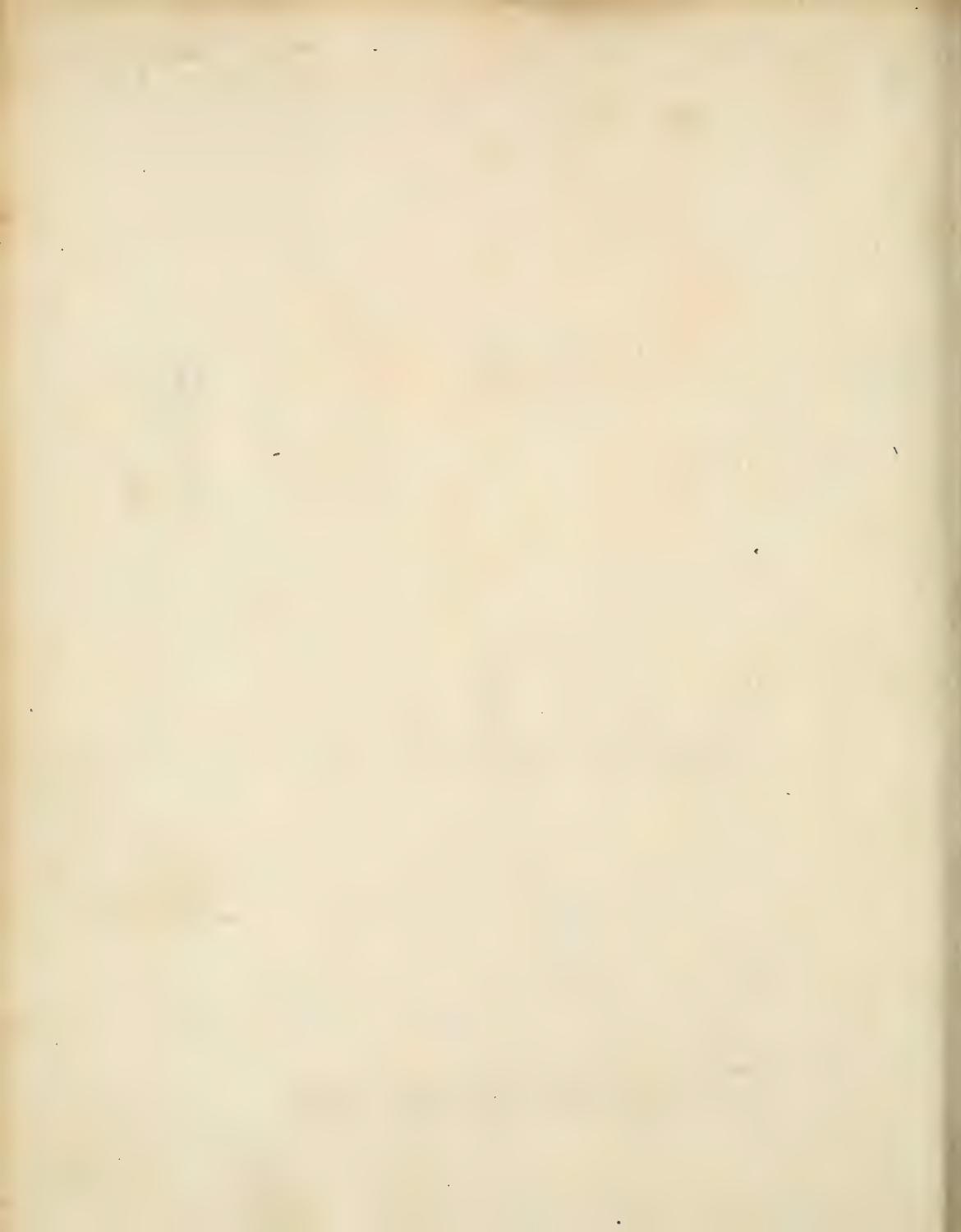


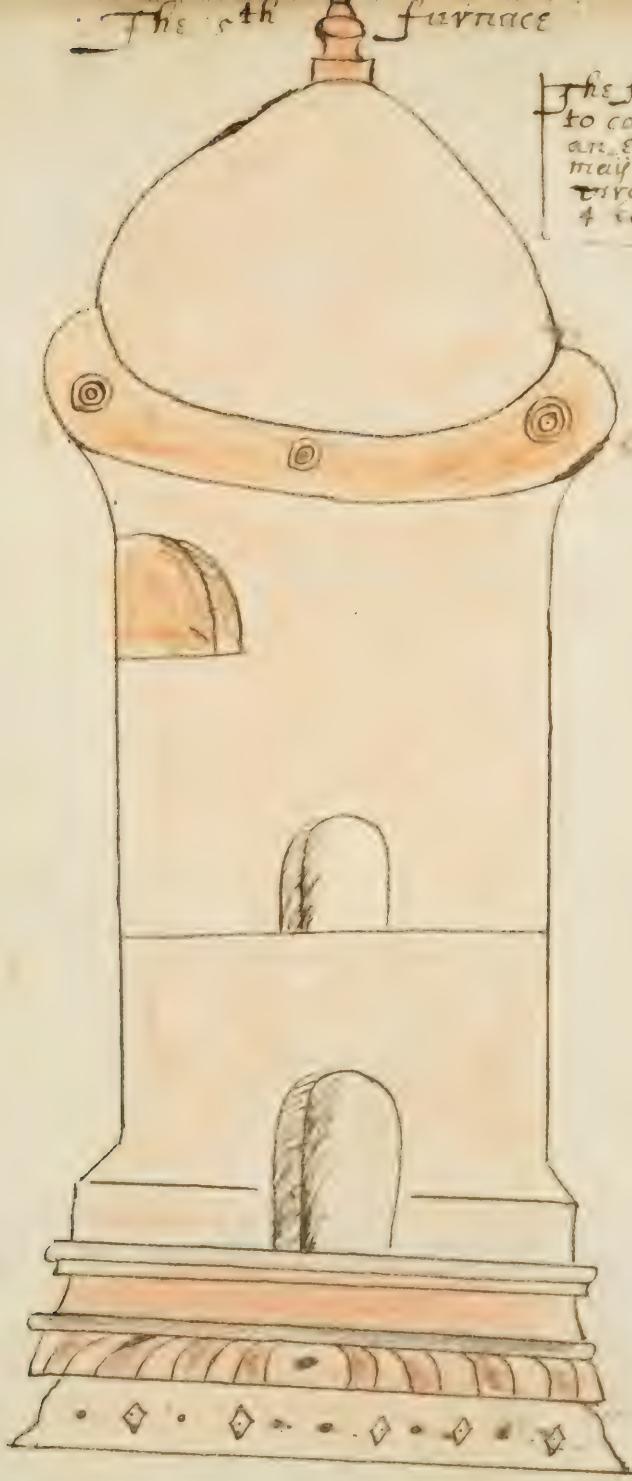
The following are but
sometimes to be vsto e heat
not longe

The 4th furnaces

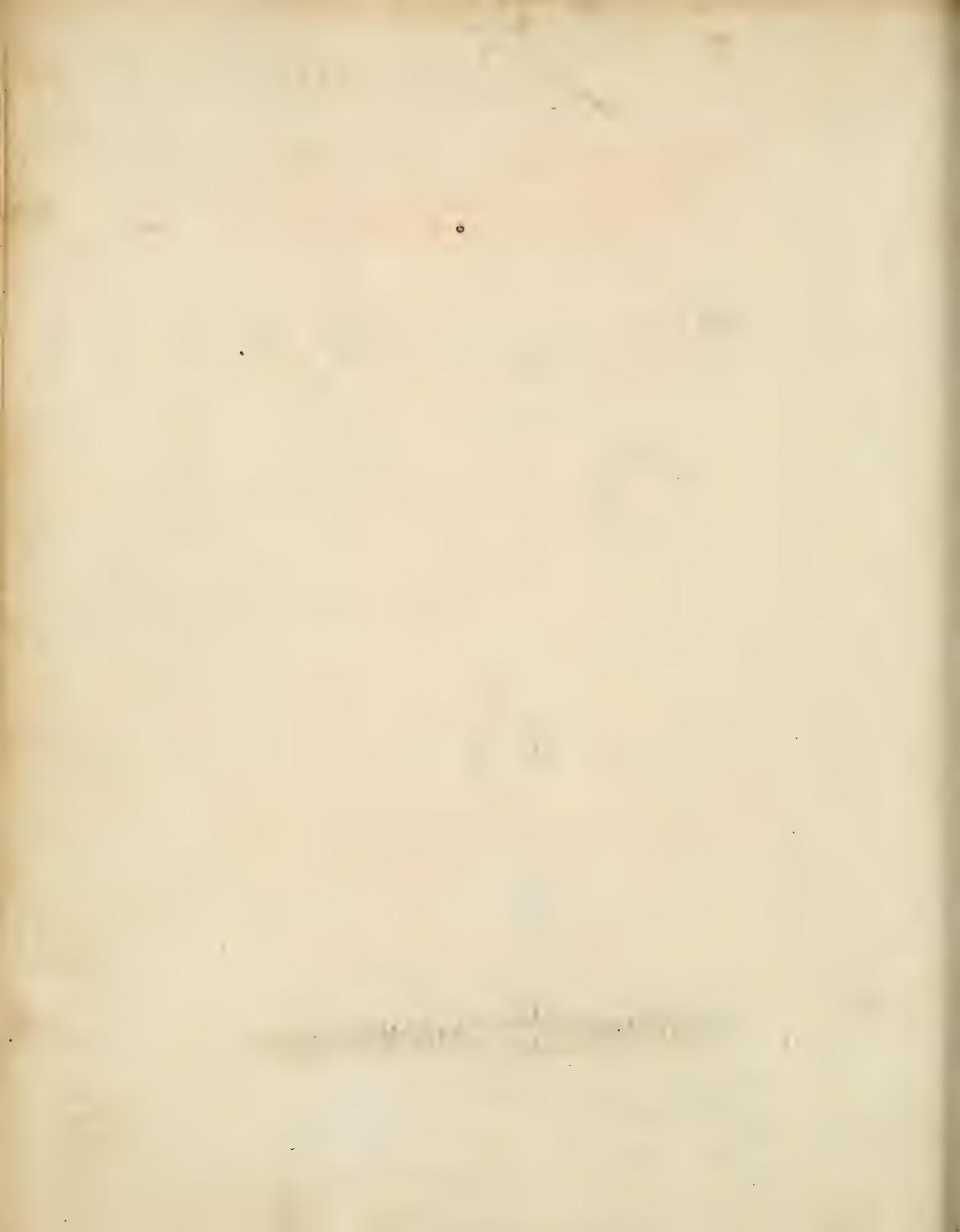
Gib servete for re-
verberation to gal-
tine o C D C must
be fed with the
clefts of dry oak



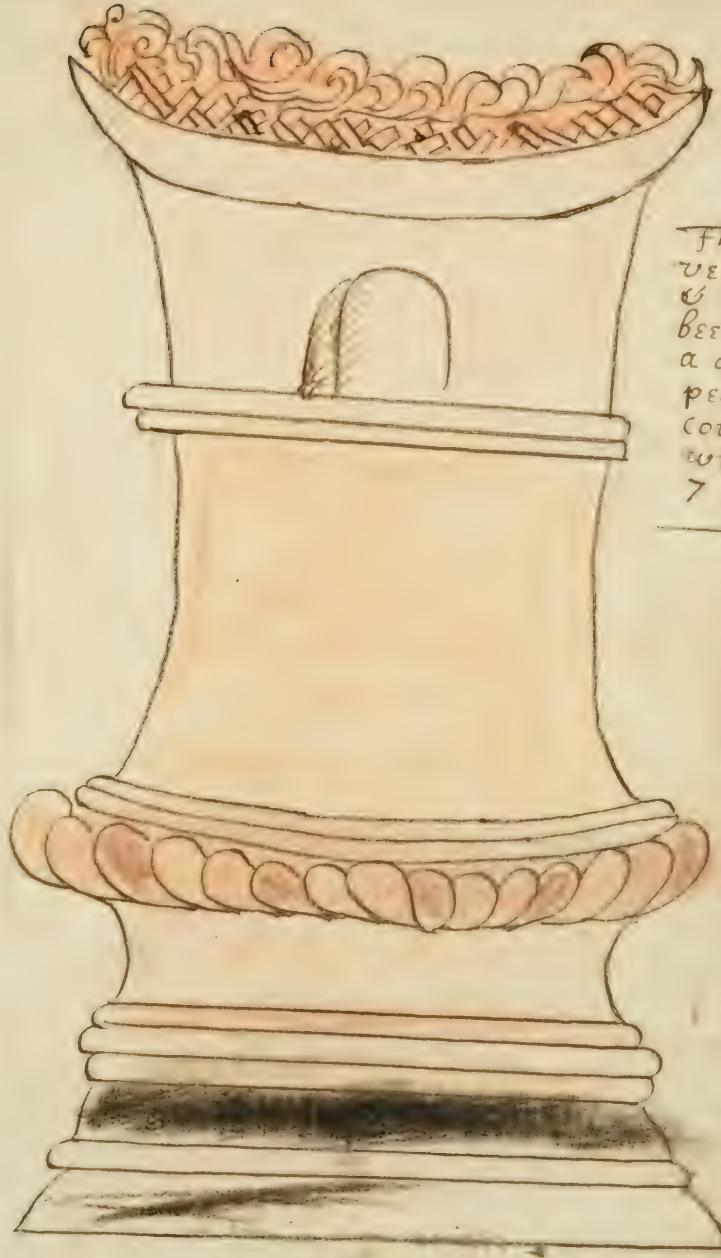




The fifth is an Athonor
to calcine & sublimed w^t
an easie fire or drye, y^t it
may be dissolved into Lar
virgine & is fed with 3 or
4 coales at a time



The sixt furnace



The sixth serveth to fixation
of the fire must
bee made vpon
a quarter of a
peck at once wh
covered with ashes
will last 6 or
7 hours

FINIS

